



Vera effigies Gildæ qui ob insignem  
Prudentiam, Morumq; Severitatem  
Cognominatus est Sapiens

Floruit anno reparationis humanæ

DXXXVI. . . Will. Marshall fecit



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THE  
EPISTLE  
of GILDAS,

The most Ancient  
BRITISH Author:

Who flourished in the yeere  
of our Lord, 546. And  
who by his great Erudi-  
tion, Sanctitie, and  
Wisedome, acquired  
the name of  
*Sapiens.*

Faithfully Translated out of the  
Originall *Latine.*

LONDON,  
Printed by T. Cotes, for William  
Cooke and are to be sold at his shop  
neere Furnivalls-Inne gate in  
Holborne, 1638.



Imprimatur,

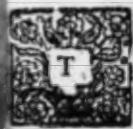
*Tho. Wykes. R. P.*

*Episc. Lond. Capell. domest.*





## Of *Gildas* and the Translation.



**T**H E age of  
bookes shows the  
strength of their  
composition; Weake or a-  
bortive births, perishing in  
the infancy, scarce num-  
bred among the workes of  
Time. This Author lived  
neere the so memorable de-  
solation of this Island, when  
the Saxons, under the con-  
duct of Hengist and Hor-  
sus, forc't the natives to

cold and inaccessible mountaines, and conquered the Country so farre, that they left it not the empty honour of the former name.

The causes of their ruine, he passionately, but faithfully, attributes to the misgovernment of evill govern'd Princes, ignorance of a licentious Clergy, and an universall laps of the people into impiety. Against these as a zealous Citizen of the world, and a most particular, but sad lover of his Country; this Reverend Father inveighes, and profitably

the Translation.

fitably instructs the present, by correcting the enormities of the age hee lived in. The Translation was made neere the first entrance of the Scottish line upon the Throne of England. To the continuance of which the Preface concurs with most zealous wishes. In rendring this into English, much faith hath beene observed; by which you may discover, the Author still the same though in his apparell fashioned to the time. In perusing whom, the Reader shall


Of Gildas &c.

shall finde, that impiety is  
the great destroyer of Em-  
pires; and that kingdome  
that remaynes most emma-  
culate from sinne, stands  
safest from ruine.

TO



TO  
THE INHABI-  
TANTS OF THE  
Island of great BRI-  
TAIN E, *Vnitie* and  
*Felicity.*

F all men are  
generally so  
much addi-  
cted unto the  
monuments of fore-  
passed ages, and every  
Country particularly  
A unto

*To the Inhabitants*

unto the antiquities of  
the Land wherein they  
inhabit, which is the  
reason that this our  
owne Island so much  
delighteth in behol-  
ding the ruines of *Vero-*  
*lamium*, the renowned  
Towne of the *Romans*,  
the huge and wonder-  
full stones on *Salisburies*  
plaine, the remem-  
brance of the *Britanes*,  
*Thonge* Castle the first  
seate of the *Saxons*, the  
trenches and Fortresses  
of the *Danes*, and the  
Abbey of *Battaile* the  
trophy



trophey of the *Nor-*  
*manes*, that I may omit  
the quoincs of the old  
Emperours, the tombs  
of conquering Kings,  
with the Armes, swords  
and Launces of famous  
men, being all held in  
estimation, of purpose  
to reward with conti-  
nuall commendation  
the worthy actions of  
deceased persons, and  
to leave us examples to  
imitate their right No-  
ble enterprises: How  
much more are wee  
then bound with affe-

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ationate eyes to behold  
this ancient Author  
*Gildas*, who doth not  
onely present unto our  
view the lively Image  
of this Land, how in  
glory of beautifull Cit-  
ties, in pollished order  
of good husbandry, &  
in industrious trafficke  
of merchandise, shee  
shined above a thou-  
sand yeeres agoe (at  
which time some ig-  
norant men suppose  
she was onely over-  
growne with a wilder-  
nesse, and overwhel-  
med

med with Barbarisme) but also that she did as then bring forth unto the world learning, wisdom and true religious vertue, which above all these are most highly to bee honoured. And although some fresh water soldiers (who never saw the large Sea of ancient writers) may imagine every shallow brooke of our late pamphleters, to bee the very Ocean of learning, yet when overpassing our

*To the Inhabitants*

mechanical Chroniclers  
I looke into *Malmsbury*  
and *Hungtington*, and  
others such as these, yea  
and above them in-  
to venerable *Bede* and  
*Gildas*, me seemeth that  
traveiling over the bar-  
ren *Alpes* I descend  
downe into pleasant  
and fruitfull *Italy*, or  
sayling beyond the  
rude *Ethiopians* and *In-*  
*dians*, I arrive on the  
coasts of the incompa-  
rable Country of *China*.  
But falling on this trea-  
sure of antiquitie (*Gil-*  
*das*

*das* I meane ) I found  
my selfe instantly so de-  
voted unto him, that  
what for mine owne  
recreation; and what  
to deceive the tedious-  
nesse of my lingring  
imprisonment: and  
lastly; that they who  
are not able, for want  
of the tongue to pur-  
chase the knowledge  
of him in his owne na-  
turall Latine, should  
not remaine altoge-  
ther destitute of so  
great riches, I painted  
him out though un-

*To the Inhabitants*

skilfully, yet howsoever  
in our *English* language:  
In w<sup>ch</sup> attempt, I found  
two especiall difficul-  
ties, the one he was in  
many places (through  
the negligence of them  
in whose hands he re-  
sted) so over-eaten with  
the rust of time, that I  
could scarcely discern  
his lively Portrature,  
the other his sentences  
were so long and ob-  
scure, that they would  
be harsh and disliking  
to the reader, yet love  
overcomming all, and  
pleasure

pleasure drawing mee forward, I adventured as touching the first, to ayme at this Image, & give a guesse where I could not determine the certainty, and for the last to set himselfe (as neere as I could) according to his proper fashion, knowing it to be as undecent to turne his grave speeches into idle words, and his long periods into short sentences, as to picture a sad man with a pleasant looke,

*To the Inhabitants*

and to draw the counterfet of a reverent Iudge not in his robes but in some light attire: Wherefore I must intreate for the obscuritie the readers attention, for the tediousnesse his patience, and for mine owne enterprise his pardon.

The cause  
why *Gildas*  
allegeth  
almost only  
the Scriptures.

One silly writer unskilfully noteth how *Gildas* (leaving all authorities of men) followeth only the Scriptures, little considering that he intending  
to



*of Britaine.*

to reprove the depraved lives of Princes and Prelates, could finde no Patrons so worthy and able to protect him, as the volumes of the holy Prophets, who bent all their powers to batter downe the enormous offences of Governours; as for the Church having not long before (by the conclusion of the primitive persecution) overcome her most grievous enemies, and instantly

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stantly afterwards incountring with her unnaturall rebels, the horrible *Arians* and others, she could hardly yet finde a time to suppress these abuses, and for the Doctors who were some of them but lately dead, and others as yet unborne, the later were not extant, and the former had not by continuance of time received their strength and glory; for if I may compare small things unto great

Authors

Authors are like coates  
of Armes, which by  
antiquitie purchase  
commendations.

*Gildas* ci-  
teth Scrip-  
tures not  
after the  
vulgar  
Transla-  
tion.

Another matter not  
onely cavilled at by the  
former carper, but ob-  
served also by *Pollidor*  
*Virgill* is, that in most of  
the citations of the ho-  
ly Scripture, he very  
farre differeth from the  
vulgar translation; a  
thing not much to bee  
merveiled at, for it is  
not unknowne unto  
the learned, how in old  
time there were many  
Tran-

*To the Inhabitants*

Translations of the Bible, for extinguishing of which dangerous varietie, and establishing of Gods Word in one perfect uniformitie, Saint *Jerome* at the commandement of Pope *Damasus*, Translated the Old Testament out of the Hebrew, and also the New Testament out of the Greeke, whereof *Gildas* could not be ignorant, since he flourished about one hundred yeeres

yeeres afterwards, and  
was a man of great  
knowledge and wise-  
dome; but in respect  
this Island had bene  
long corrupted with  
Heretickes, and now  
oppressed with Infi-  
dels, it is likely that the  
Church in *Britaine* (by  
reason of the tumults  
of such rebellious and  
outragious enemies )  
wanting her due pre-  
eminence, could not as  
yet display the banner  
of this reformed Bible,  
but marched under the  
Ensigne

---

*To the Inhabitants*

Ensigne of some other Translation which our Authour speaking generally to the whole Land) hath for conformitie unto the common fashion (as it seemeth) vouchsafed here to use, being especially as apt as any other to reprove the disorders of the Iland, and no way patronizing either the *Arians* or *Pellagians* (the most deadly cankers as then of the Christian Commonwealth) or any other  
heresie

heresie, that hath ever  
since lifted up her vi-  
perous head against the  
Church of God.

Another thing very  
much to bee lamented  
and merveiled at is,  
that not onely the tem-  
porall Princes, but al-  
so the Spirituall Rulers  
(whose lives should be  
a light unto the rest,  
and salt to preserve the  
soules of men from  
corruption) had at this  
time many of them so  
degenerated from all  
goodnes, as not only it  
proz.

The reasons  
why *Brit-  
taine* was  
at this time  
so defiled  
with vices.

*To the Inhabitants*

provoked the justice of  
God to dispossesse  
them of their Country  
and give it to their  
deadly foes the Saxons,  
but also made *Pollidor*  
*Virgill* suppose that *Bri-*  
*taine* did never after the  
persecution of *Dioclesi-*  
*an* perfectly returne  
unto the unity of the  
Catholicke Church  
again; an opinion by  
*Gildasses* owne words  
refelled, for he sheweth  
how after the stormy  
winter (as hee calleth  
it of this persecution,  
suc-



succeeded the flourishing spring of true Christian and Catholicke religion; but the Author himselfe declareth some notorious causes of the ruine of as well Civill as Ecclesiasticall discipline, and the first was heresies, for upon this fruitfull seede of the Gospell, came the *Arians*, and scattered the darnell of their detestable doctrine, yea (as he saith) all other damnable Sectaries breathed out  
upon

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upon the Land, their  
venemous poyson, and  
not onely this, but also  
from the very bowels  
of Britaine was borne  
that accursed wretch  
*Pellagius.*, and shortly  
after the death of *Gildas*  
were the Britaines over-  
whelmed with the  
darke some cloud of  
the *Quartodecimani* (who  
varied frō the Church  
of God in celebrating  
the feast of Easter, these  
truely were the mothes  
that did eate the gar-  
ment of the governmēt  
of

of the realme. Another  
was bloudy warre (the  
depraver of Civill dis-  
cipline, and the Author  
of disorder, that for  
many yeeres built here  
his Fortresse, who as  
hee commandeth for  
the time all Spirituall  
and nationall Lawes to  
silence, so hee corrup-  
teth the manners of all  
Countries through  
which hee marcheth;  
by the power of warre  
were Infidels planted  
in the Land, who as  
they were professed  
foes

*To the Inhabitants*

foes of the faith of God,  
so were their lives  
defiled with all offen-  
ces; and these also  
in all likelihood infe-  
cted the *Britaines* with  
the plague of their vi-  
ces. After the warres  
were ended, and *Brit-  
taines* together with the  
*Saxons* (like Sheepe and  
Goates) continued in  
one fold, altogether  
for a while the scourge  
of misery (which cha-  
stised the Christian *Brit-  
taines*) terrified them  
from transgressing the  
Com-

Commandements of  
God, yet plentiful  
peace (the Nurse of sen-  
suality) so lulled them  
afterwards asleepe in  
her lap with a seeming  
but deceitfull security,  
that hereupon sprung  
the last cause of their  
confusion (to wit) ex-  
ceeding wickednesse  
sprouting out from the  
roote of abundant  
wealth: For according  
unto Moses; *Incrassatus  
est dilectus, & recalcitra-  
vit; incrassatus, impin-  
guatus, dilatatus dereliquit  
deum*

*To the Inhabitants*

*Deum factorem suum, &c.*  
and even as the Children of *Israel* did sit them downe to eate and drinke, and then arose to play, untill the fury of our Lord was pawred out upon them; so the *Britaines* growing fat in worldly pleasures, and foule in hidious sinnes, continued on in their earthly contentments, untill the sword of the *Saxons* ( which was scarcely as yet put in the sheath againe) was by  
the

the sufferance of God  
drawne out afresh to  
deprive them of their  
pleasant Country. But  
although mine Author  
*Gildas* discovereth the  
defects of Princes and  
Prelates, yet let no  
man thinke that any  
Subjects can for the  
deadly finnes of their  
Superiours, either de-  
prive or disobey them,  
since neither *David* did  
for his adultery with  
*Bersabee*, and murder  
of his faithfull servant  
*Urias*, lose his royal-  
b ry,

*To the Inhabitants*

ty, nor yet the Authority of the chaire of *Moses*, was any whit diminished, although *Scribes* and *Pharisees* for a time possessed the same, but that the *Leapers* who were cleansed were sent to the Priests (although unworthy of their Primacy) and *Caiphas* himselfe (albeit he was the persecutor of *Christ Jesus*) prophesied, because he was high Priest of that yeere, all which I professe against the Hereticks



tickes who have per-  
uersely maintained the  
contrary. Neither yet let  
any man falsly imagine,  
that the Land was  
wholly as then drow-  
ned in iniquities, for (as  
*Gildas* doth in 2 places  
apparantly manifest)  
there were diuerse at  
that very time, whose  
vertues he doth most  
highly commend and  
reverence.

Now before I doe  
harbour in the Haven  
of my desired end, I  
must of necessitie passe

*To the Inhabitants*

by three rockes of exceeding danger, the invectives ( I meane ) of *Gildas*, against some sorts of people most happily combined under his Majesties government, the first the *Britanes*, the most ancient inhabitantes of this Island, the other the *Irish* together with the *Scottish*, and *Pictes* who next possessed part of the Land, and last the *Saxons* and *English* who have very long enjoyed the most large

large and fruitfull portion of the Country. The Britaines not onely by the pen of Sir John Price (a learned Knight and writer of theirs) suspect Gildas for a Libeller, but doe hardly also sustaine other Authors, who alledge also out of him any thing that may seeme disgracefull to the Nation, unto whom truely as I have ever borne all due respect and tender affection, so doe I most

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humblly crave their  
pardon in a word or  
two without offence,  
to defend their wife  
and worthy Countrey-  
men whom I may well  
compare unto a father  
who (correcting his  
childe) telleth him one-  
ly of his faults and im-  
perfections, or unto  
the Prophets who in  
old time reproving  
the *Israelites* did lay no-  
thing before their eyes  
but their sinnes and  
offences, or to the man  
in the Gospell who  
labou-

labouring to make his  
vine bring forth the  
desired fruit; dresseth  
the roote with unsavo-  
ry dung. He doth not  
declare as now ( Ore-  
nowned *Britaines* )  
how yee releived your  
friends the *Galles* a-  
gainst the invincible  
Legions of *Cesar*, how  
valiently yee defended  
your Land against his  
conquering army, how  
one King of a little cor-  
ner of your Island (*Si-  
lures* or South-Wales I  
meane ) maintained  
b 4 warre

*To the Inhabitants*

warre against the  
whole power of *Rome*  
and the world, and af-  
terwards onely by mis-  
fortune falling into the  
hands of his honorable  
enemies, was by them  
held in equall estima-  
tion for worthinesse,  
with *Perfes* the succes-  
sour of *Alexander*, but  
for valour with *Alexan-*  
*der* the great himselfe,  
he nameth not your  
victorious *Vortimer*, nor  
yet your invincible  
*Arthur* who in twelve  
foughten fields over-  
threw

threw your cruell  
enemies the Saxons, he  
leaveth those discour-  
ses to his Chro-  
nicle: which Henry  
of Huntinton in the  
actions of Arthur ci-  
teth, hee revealeth  
now onely your re-  
proaches, but why?  
because hee would re-  
forme your abuses;  
hee chasticeth your  
vices, because hee  
would cherish your  
vertues; he aggravateth  
your offences *ut sugeret*  
*mel de petra oleumque de*

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*saxo durissimo*, that hee  
may strike the fire of  
grace out of flinty  
hearts, and bring the  
oyle of Charity out of  
stony minds; he saith  
the *Romanes* did con-  
quer yee, not so much  
with Armes as with  
the threatens of their  
countenances, but tel-  
leth not how before  
that yee encountred (as  
most true it is) with  
their puissant power;  
and what was it (alas)  
for the naked to re-  
sist the armed, for them  
who



who were altogether unskilfull in the order of fight to joyne in battell with the best practised souldiers, and one little Island to contend with the whole world? Yee fell with the generall calamity of the earth, into the subjection of the *Romaine* Empire. But afterwards (they say) ye were unfaithfull because yee killed them who were left in authoritie over yee: And who can tell what occasion

*To the Inhabitants*

casion they offered yee  
to execute that slaugh-  
ter upon them: wee  
see the cruelty that  
commonly all Con-  
querous exercise on  
their subjects; experi-  
ence teacheth that all  
almost are tyrannous,  
and few or none mo-  
derate; yee wrought  
the like stratagem as  
the *Cecilians* did, after-  
wards on the *French-*  
*men*; why are yee so  
foulely condemned as  
unfaithfull, but be-  
cause it succeeded un-  
hap.

happily? For ye were  
upon this occasion  
troden under the feete  
of your enemies; it is a  
Proverbe that never  
Rebell prevaiileth a-  
gainst his Prince, and  
what is the reason?  
but this, if hee prevai-  
leth hee is no Rebelle,  
but usurpeth rather  
the title of a reformer  
of the Common-  
wealth, I doubt not but  
King *John* and *Henry*  
the fourth, if they had  
not obtained the roy-  
all garland, had beene  
registred

*To the Inhabitants.*

registred for rebellious  
traytors, although now  
they are ranked among  
the famous Princes:  
so actions are measu-  
red not according to  
the intents, but after the  
events. But hereupon  
ensued your misery  
and reproach, ye were  
againc overcome (as  
he saith) without re-  
sistance, and therefore  
not accounted valiant!  
and did not the Iewes  
(who were truely as  
couragious a Nation  
as ever was on the  
earth)

earth) open the gates  
of *Jerusalem* to *Alexan.*  
*der*, because they could  
notwithstand him? did  
not the *Persians* (those  
conquerours of the  
world) flye the face of  
the *Macedonians*? and the  
*Persians* and mighty  
*Macedonians* submit  
themselves to the *Ro-*  
*maines*? did not those  
nations who for war-  
like glory excel-  
led all others, runne  
away as sheepe  
before these *Italian*  
*Lyons*? and why  
should

---

*To the Inhabitants*

Should we then accuse  
the *Britaines*, ( who  
were in respect a small  
handfull and never  
knew the Art of war)  
if they resisted not the  
*Romanes* who had three  
parts of the world at  
their commandment,  
and were the most ex-  
pert souldiers that ever  
marched on the earth?  
The *Britaines* upon this  
became captives! and  
what Nation was not  
in subjection to the  
*Romaines* who held the  
earth as a slave in bon-  
dage

dage and ruled her  
Kings as if they were  
but servants? These  
things (noble Britaines)  
*Gildas* somewhat bit-  
terly recounteth, but  
why? that he may with  
the knife of correcti-  
on, prune away your  
superfluous and dead  
branches and leaves of  
vaine glory and other  
vices. But although he  
swayeth throughout  
his worke in great au-  
steritie, yet can he not  
so conceale the fire of  
his fatherly affection,  
but

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but that it flameth ou  
very often to your sin  
gular commendation.  
Yee were at the first  
termed unfaithfull, up  
on what occasion I  
have declared; but af  
terwards hee sheweth  
your faith in the high  
est degree, in professi  
on (I meane) of the  
Christian religion, in  
suffering terrible perse  
cution, in obtaining  
most glorious martyr  
dome: your flight is  
objected as reprochfull  
vnto ye, but when?  
before



*of Britaine.*

before yee had the  
knowledge of warfare,  
but after ye had atchie-  
ved the art thereof, hee  
writeth how under the  
cōduction of *Maximus*,  
ye overthrew, though  
unjustly, yet most vali-  
antly two Emperours  
of the world: but the  
lively blood of *Britaine*  
being extended into  
forraigne Nations, and  
there extenuated, and  
lastly, by misfortune  
extinguished, the en-  
trailes and heart of the  
Island began at home  
to

*To the Inhabitants*

to grow weake and  
cold, which made her  
body so long oppressed  
with the invading dis-  
eases of the *Scottish*,  
*Pictes*, and *Irish*, and  
lastly, almost killed  
with the deadly plague  
of the *Saxons*: and did  
nor the like befall unto  
the *Romanes* themselves  
who having wasted  
their strength in over-  
comming and keeping  
other Countries in o-  
bedience, became in  
the same sort weakned  
at home, and so fell in  
the

the end to be a prey,  
and spoile unto o-  
thers? All this is but  
the course and chance  
of fortune, or rather the  
high pleasure of God,  
to teach us that in this  
world there is nothing  
permanent. And againe  
our Authour not con-  
taining himselfe, brea-  
keth out into a singular  
report of your vallor,  
when (in the reproofe  
of *Maglocune*) hee saith  
that your Souldiers  
were so couragious, as  
their countenances in  
battle

battle were not unlike  
the terrible lookes of  
young Lions. But that  
I may passe to the rest,  
and so conclude this  
point, he doth so high-  
ly extoll the Country,  
Castles, and Cities of  
*Britaine*, as truely I am  
out of doubt the Island  
hath never since that  
time flourished in the  
like glory as then it  
did: and who so think-  
eth mee deceived, let  
him but looke into the  
histories of the *Romans*,  
where he shall reade of  
the

like the Emperors, that did  
of in this land of *Britaine*  
that continue or finish their  
est, lives, where among  
his the rest hee shineth in  
gh- most eminent Majesty,  
ry, who shutting up the  
of temple of hellish ido-  
m latry, did first set open  
nd the gates of the Catho-  
at like Church, and of her  
he peaceable God, Iesus, I  
it meane that *Constantine*,  
k- vvhoe being borne in  
et *Britaine*, & of a *Britaine*  
ne Saintly Mother, tooke  
s, on him the Emperiall  
of dignity, in this very  
e Island,

*To the Inhabitants*

Island, vvhere so many  
governors of the vvorld  
vvould never have  
made their royall resi-  
dence, had not the  
Country beene both  
fruitfull and civill, but  
barren and barbarous  
as the *Romanes* at their  
first entrance supposed  
the same to be. Lastly,  
he manifestly declareth  
that the land vvvas as  
then also furnished  
vvith learning, because  
(vvriting generally an  
epistle unto the Coun-  
try) he useth the Latine  
tongue,

tongue, which as it had  
beene a great folly in  
him to doe, if the same  
had not beene univer-  
sally understood, so  
doe I verily thinke if  
the like worke in La-  
tine were at this time  
presented unto the  
realme, it would little  
profit without an In-  
terpreter.

The next sort some-  
what bitterly taxed by  
*Gildas*, are the *Scottish*,  
*Pictes*, and *Irish*, who  
are reprov'd as blou-  
dy and barbarous: but  
c when?

The excuse  
of the in-  
vective of  
*Gildas* a-  
gainst the  
*Scottish* and  
*Irish*.

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when? before ever they received the light and beate of civility, which from the Sunne of the *Romane* Empire did spread throughout all Countries, and undoubtedly made a singular preparation to the Almighty Grace of the holy Ghost, that afterwards replenished the whole world; but after they had accepted discipline, and were reduced into better order, and cheefely above all had imbraced Chri-  
stian



stian and Catholike religion, then behold what these Benjamins proved, who by the British Jacob (Gildas I meane) are termed *Lupi rapaces* ravenous Wolves? see if that was not truly fulfilled in them which was rightly prophesied of that worthy Benjamin S. Paul, which is *Mane rapit vespere dividit escas*, in the morning or at the first they gained their booties by spoyling, but in the evening or at the last

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last they distributed  
their foode or baites;  
what foode? but to  
satisfie the hungry  
soules of men: what  
baites? but to catch  
such fish as might  
serve for the festivall  
table of our Saviour:  
Looke into *Wales* and  
*Cornewall*, and see how  
many Townes beare  
yet the names of *Frisch*  
Saints, who harboured  
there, not as before to  
punish the *Britaines*  
with death, but to  
draw them to the re-  
wards

wards of eternall life!  
Peruse the histories of  
the Countries beyond  
*Humber*, you shall read  
how the *Pictes*, and in-  
habitants of *Scotland*,  
who sometimes broke  
downe the Northerne  
fortifications, and in-  
vaded the Land, did  
afterwards beate down  
the Bulwarke of hell,  
delivered the soules  
which sinne did with-  
hold in bondage, and  
made them the blessed  
captives of Christ, men  
undoubtedly of rare

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holinesse, and unspotted conversation, had they not beene a little blemished with an erroneous opinion, about the celebration of *Easter*, which as venerable *Bede* signifieth continued the longer among them, because inhabiting in a farre removed region of the world, they had not heard of the *Cannons* of the Church which commanded the contrary. Moreover as our Saviour did feede them bodily,

dily, whom before he  
refreshed spiritually, so  
did they of Scotland, not  
onely with the bread  
of life, releeve their  
neighbours, but also  
received the Britaines  
(when they were ex-  
pulsed out of their  
Country by the Saxons)  
into their bosome, and  
suffered them quietly  
to inhabit by them in  
Cumberland; and with  
like charitable affecti-  
on entertained also the  
Saxons with their Prince  
Edgar, when they fled  
c 4 from

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from the countenance  
of the victorious *Norman*, *William* the *Conquerour*. And as touching their old barbarous misbehaviour (which *Gildas* here mentioneth) we have no more reason to upbraide the *Scottish* therewith, then to cast in the teethes of the refined *Italians*, what their Country was before *Saturne* did first instruct them in civility, being a time so overgrowne with rudnesse

nesse as the Poets doe  
thereupon wittily de-  
scant, that men of that  
age were borne out of  
the trunckes of trees.  
For in processe of time  
by carefull diligence  
commeth the corre-  
ction and amendment  
of Countries, and by  
carelesse negligence fal-  
leth the corruption  
and destruction of Na-  
tions.

The last are the Sax-  
ons and *English*, called  
by him a people odious  
to God and man, to  
c 5 God

The excuse  
of his se-  
vere cen-  
suring of  
the *English*.

God, because they were  
Idolatrous Infidels, to  
man, because they mur-  
dered and oppressed  
the Christian Britaines,  
and although he enlarg-  
eth himselfe in the  
dispraise of the Nati-  
on, let no man never-  
thelesse suppose that he  
uttereth this of any  
malice as stung with  
the dreadfull miseries  
with the which they  
vexed his Country:  
For who knoweth  
not that the *English*  
were in his age ene-  
mies



mies of Christ, religion, and the Land: But according to *Esay*, In the denmes wherein dragons did formerly dwell, greene reedes and rushes did afterwards grow; and after the sentence of *Hosea*; Where it was sayd ye were no people of mine, there shall the same persons bee named the sonnes of the living God. Yea the Lyons, the Liberds, the Beares, and the Wolves shall (as the Prophet writeth) quietly lodge and live with Oxen, Sheepe,

Sheepe, Kiddes, and Calves, *and a little child* (no doubt the Sonne of the Virgin) *shall governe them all.* For if ever the wilde Olive were changed into the rightfull Olive of our Lord, or if ever tree brought forth the true fruits of goodnesse, then were both these undoubtedly verified in the Saxons: For although they came but lately into the Vineyard, yet having entered, they laboured diligent-

ligeritly, and underta-  
king the race of a Chri-  
stian life, they ranne  
most swiftly, and gai-  
ned the garland victo-  
riously; and who so  
thinketh I excede in  
their commendation,  
let him but cast his  
eyes round about this  
Realme, and hee shall  
see the Churches and  
Monuments of religi-  
on (some fewv onely  
excepted) altogether  
founded by them; and  
that yve may leave the  
dead buildings, and  
come

come to the lively  
stones of the heavenly  
*Jerusalem*; how are the  
Provinces, shires, and  
Parishes of the Land se-  
verally adorned with  
mighty number of  
*English* Saints, and if  
we may measure by the  
Governours, what the  
people were (since un-  
to the examples of  
their Rulers, the sub-  
jects are commonly  
conformable) let us but  
consider the royall off-  
spring of the *Saxons*,  
and we shall finde that  
never

never in any land so  
many Princes left their  
worldly estates to em-  
brace Christian pover-  
ty, and draw in the  
Yoake of our Saviour,  
and never so many of  
Kingly blood were  
canonised in the hea-  
venly Register, as in  
this our Country; what  
shall I say more, *In om-*  
*nem terram exiit sonus*  
*eorum*, their renowne is  
spread over the whole  
world, and their glory  
fixed above the firma-  
ment; in so much as

William

William of Malmsbury  
deriving the Pedegree  
of holy Edward the  
Confessour, sheweth a  
descent, not onely of  
Kings but also of Saints  
so as to the Church  
then among us those  
Words of *Esay* may be  
fitly applyed, *Reges ser-*  
*vient tibi :* and againe,  
*Mamilla regum lactaberis,*  
Kings shall doe service  
unto thee, and with the  
teates of Princes thou  
shalt be nourished. Let  
us leave the heavens  
and returne to the  
earth,

earth, was the glory of  
the Saxons, which now  
mounted in blessed  
vertues above the Skie,  
bounded here below,  
onely in the Cloystures  
of Monasteries? No,  
but as the shadow fol-  
loweth the body, so  
likewise ensued all  
commodities requisite  
in a well ordered regi-  
ment, and first as tou-  
ching learning (which  
manureth the mindes  
of men, and maketh  
them in due season  
bring forth their time-  
ly

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ly fruites ) they found  
ded both the Vniuersi-  
ties of *Oxford* and *Cam-*  
*bridge* : For the ancient  
lawes, the most excel-  
lent helme which stea-  
red the state, the bridle  
which restrayned di-  
stempered wils, and  
the very soule of the  
body of the Common-  
wealth, they were by  
them chiefly framed:  
and did their prayse  
onely consist in mat-  
ters of pietie and peace?  
and was not their war-  
like glory equall to  
their



their civill govern-  
ment? not so truely:  
but as a well compa-  
cted body hath bones  
and sinewes futable to  
the head, so was their  
powerfull strength an-  
swerable to their other  
vertues, and not onely  
of singular prooffe at  
home; but also obtai-  
ned a most high com-  
mendation abroad in  
forraigne Countries:  
All which heroicall  
actions they accompli-  
shed in lesse than five  
hundred yeeres not  
with-

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withstanding they were during the same time almost continually either invaded by strangers, or molested by unquiet neighbours.

And thus have I somewhat enlarged my selfe in declaring the undoubted worthinesse of these three Nations, because I shall be enforced in this my translation to discover their ancient imperfections; neither have I used this commendation as sugar, Where-  
by

by these distastfull  
pills may bee the  
better swallowed, but  
of purpose to shut  
up their mouths who  
otherwise might per-  
haps despightfully up-  
braide them with these  
old offences; which  
truely they have no  
more reason to doe,  
than those irreligious  
tongues who (audaci-  
ously talking of the  
blessed Apostles) call  
Saint *Peter* the denyer  
of his Master, Saint  
*Paul* the Persecu-  
tor,

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tor, Saint *Matthew* the  
Publican, for if wee  
should be esteemed as  
we have beene, what  
were we other than the  
children of wrath; but  
by the grace of God  
we are as we are, and  
I beseech Christ his  
grace may not be voyd  
in us.

How the  
Kings Ma-  
jestic is de-  
scended of  
the blood  
royall of  
these three  
Nations.

And now verily it  
is with great applause  
to be received, that it  
hath pleased God to  
make the royall lines  
of these three severall  
people to meete in the  
Cen.

of Britaine.

Center of his Majesties  
person : For of the first  
(I meane the Britaines)  
he is come by his last  
and best knowne de-  
scent out of our Coun-  
try, to wit the daughter  
of Henry the seventh,  
whose Grandfather  
Owen Theoder was of  
their Princely blood :  
For the second, as cleere  
as the Sunne, hee is by  
due originall lawfull  
King of Scotland : and  
for the third, it is  
knowne to those who  
have any experience  
in

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in antiquities, that  
*Margaret* (from whom  
all the Kings of *Scot-*  
*land* have these five  
hundred yeeres issued)  
was the onely true in-  
heritrice unto her  
great Vncle *Edward* the  
Confessour, and her  
Grandfather *Edmund*  
*Ironsides*; and in one  
word to all the Saintly  
*Saxon* Kings of *Eng-*  
*land*, so as a lineall  
right hath from that  
time hitherto remai-  
ned in *Scotland*, al-  
though *William* the con-  
quering

quering *Norman* did by  
the sword (an especiall  
descider of kingdomes)  
not onely obtaine the  
actuell possession of  
the Realme, but also  
ever since leave the  
same unto his poster-  
tie. And yet moreover  
that none of the *Nor-*  
*man* race may in his  
Majesties enjoying of  
the Kingdome, finde  
themselves agrieved,  
God in his wisedome  
also disposeth (as to the  
whole realme it is  
inost apparent) that he  
d like.

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likewise rightly deriveth his title from the off-spring of the Conquerour. Yea and that the *Danish* too (if any now remaine who were planted here by their puissant Lords) may have no cause to repine, behold the Queene his Majesties Wife and their Sonne our Prince, of exceeding hope, are come of the *Danish*, among whom that renowned *Canutus* was sometimes King of this Land, in whom



whom it is hard to de-  
termine whether, his  
devotion to God, his  
great conquests, or his  
general clemency de-  
served the highest com-  
mendation. In all  
which is to be consi-  
dered how God of his  
goodnesse hath in one  
man conjoynd these  
mighty houses, which  
were not onely for de-  
scend and Country  
sometimes so diverse,  
but altn in deadly ha-  
tred so far disagreeing,  
and in bloody wars so  
d 2 violent

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violent and contenti-  
ous, not unlike the  
frame of a perfect bo-  
dy, which is contrived  
of the foure contrary  
and repugnant ele-  
ments; and also that  
those people which  
since the confusion of  
*Babylon* were ever seve-  
rall, should as loving  
brethren be now uni-  
ted in his Majesties  
Kingdome, even as the  
Rivers which arising  
from contrary regions  
of North and South  
doe notwithstanding  
fall

fall into one maine Sea,  
and are made in the  
end one mighty wa-  
ter; For as you shall  
perceive in this ensu-  
ing treatise, the Britaines  
and Saxons were not  
onely sundry Nations,  
but also in discord  
most dissenting: to  
number the battailes  
that were fought be-  
tweene them, were an  
endlesse labour, they  
confronted either o-  
thers many hundred  
yeeres in continuall  
hatred, three Langua-  
ges

How the  
Saxons and  
Britaines  
are united  
in this  
Realme.

ges were most different, their lawes & customs divers, the Britaines distressed and dispossessed of their noble, fertile, and Native soyle, and driven by the power of their adversaries to live poorly in the barren mountaines of *Cambria* or *Wales*, the English invaders raigned and disposed freely of all the rest of the Land, untill it pleased the God of peace to make an end of all controversies.

The

The English in time  
having overcome them  
received the Britaine  
into the body of their  
Commonwealth and  
kingdome, they never  
excepted at the diver-  
sitie that had beene  
betweene their lawes  
and ours, they saw how  
in this very realme the  
Normanes had agreed  
before under one selfe-  
same rule and regiment  
with the Kentish Sax-  
ons, notwithstanding  
their legall customes  
were of another fas-  
hion:

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shion: For as by skilfull Musicians is made of sundry instruments one delightfull consort, and as by Lapidaries of diverse coloured stones, one most rich Iewell, and as of the Starres (which vary in severall motions) proceedeth the perfect harmony of the heavens: So of these sundry Countries, and customes of *Britaines*, *Saxons*, *Danes*, and *Normans*, is now framed one most excellent Com-

Commonwealth: Nei-  
ther yet was it object-  
ed that the Britaines  
having beene long star-  
ved with oppressing  
povertie, would gree-  
dily raven on the Eng-  
lish riches and Posses-  
sions, for they were  
then neerer the time  
of Christ, and so more  
perfectly instructed  
with his Charity, who  
received the needy and  
sometimes prodigall  
child, to bee parraker  
with his wealthy elder  
brother, who rewar-  
ded

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ded him that entred  
into his worke at the  
latter end of the day,  
with as large hire as  
the other, who labou-  
red from the morning,  
who accepted into his  
favour as well the Gen-  
tiles as the Jewes. And  
what ensued hereupon?  
hath any English man  
beene hereby deprived  
of his profit? No sure-  
ly; but although there  
have reigned; Kings  
and Queenes succes-  
sively descended of the  
*Britaine* Nation, al-  
though



though wee have had  
Generalls, Councel-  
lours, Iudges, and Ma-  
gistrates of that Coun-  
try, there was never as  
yet any Welchman (as  
we call him) boulstred  
out by their authority  
to afflict the English  
with any injuries. The  
cōmodities that flow-  
ed from this blessed  
union were many: first  
the charitie betweene  
both Nations, a thing  
most acceptable in the  
sight of God; the en-  
larging of the king-  
dome

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dome with the addition of so worthy a people; the enriching of the same by making the marches and borders of the Country (which heretofore lay waste by reason of the warre) now subject to industrious husbandry: the incorporating of that Land as a limbe now of *England*, which was not onely sometimes a continuall adversary, but also ever ready to entertaine and assist any forraigne invasion:

vasion: the fortifying  
of the power of the  
realme with the forces  
of those vvho deteined  
them before vvith dis-  
cord at home from  
augmenting their do-  
minion abroad: the  
finishing of the un-  
speakeable charges of  
vvarre and expenses in  
maintaining garrisons  
on the fronteyres:  
the stincking of all  
spoyle and stufte; and  
the ending of the ef-  
fusion of Christian  
blood.

And

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And now if it be  
easier to imitate a for-  
mer example, than be  
the beginner of any  
action; vvhy then doe  
not the *English* and  
*Scottish* seeing this  
vvith farre more rea-  
dinesse conjoyne in  
one? If discorde hath  
heretofore raigned be-  
tweene them, the like  
hath also raged be-  
tweene the *Saxons* and  
*Britaines*; if the Lawes  
of the one are diuerse  
from us, the Lawes of  
the other have beene

as different, if the dis-  
commodities of warre  
with the *Britaines* have  
beene so great and  
grievous, no lesse have  
also beene those with  
the *Scottish*; if the com-  
modities of peace be-  
twene the *Britaines*  
and us, are so great and  
gracious, why should  
not the same be also in  
like sort betwene us  
and the *Scottish*? the  
*English* and *Britaines*  
were in language most  
unlike; the *English* and  
*Scottish* are of one  
tongue;

tongue; and if the names of persons and places doe not much deceive us, the Southerne people of Scotland are either descended of the Saxons, or at the least very much intermingled with the English blood; besides that, it is to be supposed that many of them are issued from the Britaines, since their confiners in Cumberland (which was a part sometimes of Scotland) have heretofore beene

Cambro

*Cambro* or Welch *Brit-  
taines*: For Nations by  
Neighbourhood passe  
one into another, even  
as wee perceive by  
neerenesse of property  
the purest of the water  
to become ayre, and  
the finest of the ayre  
to change into fire; the  
*English* might also have  
justly conceived a jea-  
lousie against the *Brit-  
taines* in admitting  
them into the commu-  
nitie of the kingdome,  
least (as the Lawyers  
say) they should have  
accoun-

ted themselves in their  
remitter, and upon this  
occasion have claimed  
their ancient possessi  
on of the Land where  
of in fore passed ages  
they were (as they  
thought) wrongfully  
deprived; which can  
no way be objected a  
gainst the realme of  
Scotland who (saving  
the most righteous ti  
tle of our Sovereigne  
Lord to the Crowne)  
can make no lawfull  
challenge of her fore  
fathers inheritance, but

com.



commeth as a Prince.  
ly Virgin with the  
royall portion of a  
Kingdome, to bee joy-  
ned in marriage with  
her husband *England*;  
the banes betweene  
*England* and *Wales* were  
bid with many a terri-  
ble battaile, and the  
match was made with  
bloodshed; but the  
union of *England* and  
*Scotland* was begun in  
loving wedlocke, and  
established in lawfull  
descending issue; Since  
it hath therefore plea-  
sed

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sed God to graft them  
both in one stocke, let  
no man seeke to rent  
them into two sundry  
trees, or rather breake  
them a sunder, since he  
hath formed them into  
one body, let none la-  
bour to dissever the  
members of the same,  
since hee hath created  
them into one little  
world, and encom-  
passed it about with  
one mighty sea, and  
now after thousands of  
yeeres reduced into  
one entire regiment,  
let

let none presume to cut  
in two that webbe  
which God hath wea-  
ued in one, or separate  
what hee hath joyned,  
or spurne against his  
providence.

It is no new thing to  
see the greatnesse of  
Kingdomes encrease  
by the union of Coun-  
tries; for to omit the  
*Assirians*, *Persians*, and  
*Macedonians*, who not  
onely flourished in the  
former and more un-  
knowne ages of the  
world, but also for the  
situa-

How other  
Kingdomes  
have in-  
creased by  
Unions.

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situation of the regions  
are farre distant from  
us, and to consider a  
little of the *Romans*  
and other more fami-  
liar and adjoyning Na-  
tions who have in latter  
dayes growne to the  
height of their re-  
powne, did not those  
Iron legges of *Daniels*  
statue, the Citty I  
meane that swayed o-  
ver the universall  
world, gather her first  
arising strength, by re-  
ceiving divers Territo-  
ries (which shee sub-  
dued)

dued) into the corpo-  
ration of her common-  
wealth? did not the  
*French* by combining  
sundry Dukedomes  
and Earledomes toge-  
ther (of which some  
to our cost and losse  
we have good cause to  
remember) become  
the most ample and  
fruitfull Kingdome of  
all Christendome? was  
not *Spaine* within these  
few hundred yeeres  
distracted in severall  
pettie Dominions, the  
beames of whose glo-  
ry

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ry by intermarriages  
conjoyning in one are  
growne, doe not one-  
ly shine through many  
parts of *Europe*, but al-  
so to the East and West  
*Indians*? The Dutchy  
of *Burgundy* the gar-  
den of *Christendome*,  
was not sometimes di-  
vided in the small prin-  
cipalities of *Flanders*,  
*Henault*, *Holland*, and the  
rest, all which are now  
by uniting of houses  
gathered into one Co-  
ronet of exceeding  
beauty? But let us  
leave

leave travailing abroad  
and returne home in-  
to our owne Country;  
were not the *Saxons*  
and *English* levered in  
seven smal kingdomes,  
and afterwards by con-  
quest brought into one  
whole Monarchie?  
Were not the *Britaines*  
or *Welch* divided in  
three sundry regi-  
ments, and hath not  
the force of the *English*  
fornace melted all their  
crownes into one  
mighty streame of  
gold, and like the rod  
e of

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of *Moses* devoured all  
the rods of the *Magicians*: and if we but enter  
into the histories ei-  
ther of our owne Iland  
or otherwise of these  
forraigne Nations, shal  
we not every where  
easily finde, that as by  
divided Kingdomes  
there came nothing  
but discord, poverty,  
and debasements, so  
from united powers  
groweth tranquility,  
plenty, and magnifi-  
cence: we see the wa-  
ter of a great poole  
con-



conserueth it selfe,  
which if it were sepa-  
rated in small plashe  
would be quickly ei-  
ther dryed up with the  
sunne, or foked downe  
in the earth, and it is  
well noted by Saint  
Gregory, writing upon  
Saint Luke, that at the  
comming of our Savi-  
our, the Common-  
wealth of Rome was  
in her perfection, be-  
cause shee was contei-  
ned under the govern-  
ment of one Empe-  
rour, and how the  
c 2 King.

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Kingdome of the Jewes  
ranne then to confusi-  
on, in regard it was  
distributed into sundry  
Seignories, grounding  
his reason on those  
words of Christ, with  
which I will end this  
point, *Omne regnum in se  
divisum desolabitur*, Eve-  
ry Kingdome divided  
in it selfe shall fall to  
desolation.

Shew not therefore  
your selves (as the Poet  
saith) so farre removed  
from the Sunne (which  
is the authour of wise-  
dome)

dome) that ye should  
seeke with envie to  
hinder the rayfing of  
that frame which God  
hath so charitably buil-  
ded, but rather as the  
same Poet in the per-  
son of *Dido* uttereth,  
that a *Trojan* and *Tirian*,  
shall by her with e-  
quall affection bee re-  
spected, so let us all  
with one voyce, pro-  
nounce that *English* and  
*Scottish* shall by us now  
with love alike be en-  
tertained. Neither yet  
if the matter it selfe can

To the inhabitants

How united nations  
have been  
called by  
one general name.

be concluded, let there  
bee any difference a-  
bout the name of this  
Kingdome: for as it  
hath beene usuall to  
unite Nations, so hath  
it beene as common  
to call united Nations  
by one name; Al-  
though *Greece* had in  
times past beene divi-  
ded into many Com-  
monwealths and Prin-  
cipalities, yet being all  
subjected afterwards  
under the dominion  
of one, the former  
names vanished away,  
and

and the whole was renowned by the name of the Empire of Greece, the like was of Italy, whose severall governments being gathered into one were all intituled by one name; the *Aquitanes*; *Celtes*, and *Belgickes* were in former ages comprised under the name of *Galles*, and having beene afterwards severed in sundry Provinces, are now almost all conjoynd in one entire famous

To the Inhabitants

Kingdome, which after the name of the most puissant part thereof is termed *France*; our Ancestors not many yeeres since did familiarly know *Castil*, *Arragon*, and others, which are all now universally converted into one mighty name of *Spaine*; so were the *West Saxons*, *Mercians*, *Norfolcians*, *Northumbers*, and the rest of the *Saxon* Sovereignties, changed by our Monarch *Egbert* into

into the potent and  
glorious name of Eng-  
land: and Scotland doth  
in like sort not onely  
comprehend the Scots  
but also the Hebrides  
and others; If  
therefore this hath  
beene so greatly pra-  
ctised, let us not refuse  
to follow so many  
worthy presidents, e-  
specially since it is not  
required at our hands  
that we should assume  
a newfound name, but  
the most ancient name  
of the whole Island,

How con-  
veniently  
the name  
of Britaine  
agreeth to  
the King-  
dome of the  
whole Is-  
land.

*To the Inhabitants*

the most famous name  
by which it hath beene  
knowne to all the  
mighty Emperours of  
*Rome*; and blazed  
throughout the world,  
the most learned name  
as the bookes of the  
*Latines*; and all other  
tongues and languages  
doe largely witnesse,  
and lastly the most ge-  
nerall name of all the  
inhabitants, for what  
are the *English*, *Scottish*,  
and *Welch*, but three  
parts of the whole  
large and most beauti-  
full



full Island of Britaine?

And surely as it were  
absurd in familiar  
speech of London to  
tearme it after the  
names of the particular  
Wards or companies  
of the City, and not  
according to the entire  
Corporation, or to call  
any Shire of the  
Realme, after the Hun-  
dreds or divisions of  
the same, and not ac-  
cording to the well  
knowne title of the  
whole Country, so is  
it as farre against all  
reason

*To the Inhabitants*

reason that our little world of Britaine being now included in one Kingdome, should be dissevered in names that would but ever rubbe up the remembrance of former injuries, and be Nurseries of dissention, which his Majestie not unlike that ancient *Romulus* seeketh providently to abolish, and making a skilfull mixture of the *English*, *Scottish*, and *Welch*, laboureth now to sever them all into three distinct

And orders, of the Nobility, Gentry, and Cominalty, of his entire Realme of great Britaine, vvhich being of three sundry people framed into one happy Soveraigntie, I beseech the Almighty Trinity, to bring to a most perfect Vnitie.

Thus have I vvith more good vvill than good skill presumed upon the mention of these three people to leape rashly into the matter of the union, where.

The Conclusion.

*To the Inhabitants, &c.*

vvherein although I  
may bee condemned  
for vvant of discre-  
tion, yet no man shall  
ever accuse mee for  
lacke of indifferen-  
cie.

---

Here

---



Here beginneth the  
Prologue of *Gildas*, sur-  
named the Wise, as  
touching the overthrow of  
*Britaine*, with his lamenta-  
tion upon the same: be-  
ing a sharpe reprehension  
of the Princes  
and people of  
the Land.



Whatsoever I shall  
throughout this  
Epistle of mine,  
rather by way of  
lamentation than declamation  
prosecute with mine un-  
worthy, but wellwishing pen;  
let no man suppose I declare  
the

## The Prologue.

the same with any affectation  
of despising others, or vaine-  
ly esteeming my selfe better  
than all the rest, (being alas  
the man, who with weeping  
complaints bewyleth the  
common losse of all goodnesse,  
and the increasing heape of  
mischiefs). but rather com-  
municating my sorrow on the  
discommodities and miseries  
of my Country; and on the  
contraryside my comfort on  
the reformation of the same.  
Because it is not now my de-  
termination somuch to report  
the dangers of the bloody bat-  
tailes of most valiant souldi-  
ers, as the perils of slothfull  
men. In silence have I (I con-  
fesse) with exceeding greefe  
of my heart (as God the sear-  
cher of all secrets is my wit-  
nesse)

## The Prologue.

nesse) passed and overslipped  
full tenn yeeres space or more,  
mine unskilfullnesse, together  
with my wile basenesse ever  
(as at this instant) curbing  
me that I should not presume  
to write any so little an admo-  
nition. I did notwithstanding  
reade how the admirable  
Lawgiver for the misdoubt-  
ing of one onely word never  
entred into the desired land.

\* How the sonnes of the Priest  
for offering with other fire  
than was commanded, by a  
sudden death perished; how  
the people that broke the  
word of God, being \* six hun-  
dred thousands, yea, and they  
maist dare to him, (\* as whose  
smoothe way, was the sands  
of the deepe red sea, whose  
meate \* the heavenly bread,  
c 2 whose

\* Moses  
Num. 20.  
12.

\* Levit. 10.  
1.

\* Num. 14.  
18.

\* Exod. 14.  
22.

\* Exod. 16.  
14.

## The Prologue.

<p>* Exod. 17. 6.</p> <p>* Exod. 17. 11.</p> <p>* Num. 21. 6.</p> <p>* Num. 14. 45.</p> <p>* Deut. 1. 45.</p> <p>* Num. 31. 1.</p> <p>* Iosu. 3. 16.</p> <p>* Ios. 6. 20.</p> <p>* Ios. 11. 24</p> <p>* 2 Sam. 21. 1.</p>	<p>whose * drinke, the new water passing out of the Rocks, * whose invincible army, bat onely the stretching up of hand,) all these (two upright men excepted) so have dyed through * serpents, * sword, and * fire, here and there a- long the d:sarts of Arabia; yea, after the entrance of the unknowne * gate (as it were) of Iordan, and their * adverse Cities wals, by the onely sound of trumpets through the com- mandement of God over- thro.vne, one silly cloake, and a little gold presumptuously taken of the accursed spoile, so have beene the slaughter of many men; how the breaking of the league made with the * Gibionites (yea though the same were through subtil-</p>
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## The Prologue.

by extorted) was also to  
 some their destruction. I have  
 read the complaining cryes of  
 the holy Prophets poured out  
 for the finnes of men, and e-  
 specially those of Ieremie,  
 with his fourefold \* Alpha-  
 bet, lamenting the ruine of  
 his Citie. I saw moreover in  
 this our time (as he in former  
 bewailed) \* The widow City  
 now sit alone, sometimes re-  
 plenished with people. The  
 Lady of nations, the Prince  
 of Provinces, (to wit the  
 Church) to be made tributa-  
 ry; \* The gold obscured the  
 most excellent colour (which  
 is the beauty of the word of  
 God) changed. The sonnes  
 of Sion, (that is of our holy  
 mother the Church) some-  
 times famous and clothed  
 in

\* Ieremies  
 foure La-  
 mentations  
 written  
 with the  
 order of the  
 Hebrew  
 Alphabet.

\* Thren. 1.  
 1.

\* Thren. 4.  
 1.

\* Thren. 4.  
 2.

## The Prologue.

in the purest gold, to have embraced dung; And then which to him as a principal man to me also (though an abject yet howsoever) encreased this mountaine of sorrow, whilest beforehand hee lamented them, living as yet so famous in their flowing prosperity that he said, \* Her Nazarens were whiter than snow, redder than the ancient Ivory, fairer than the Sapphire. Beholding in the old Testament, these and many others as certaine looking glasses of our life, I turned me also to the new, and there the shadow now ceasing, and the light more clearely shining, more plainly did I reade, what before perchance was obscure unto me; I did reade (I say)

\* Thren. 4.  
7.

## The Prologue.

*say) that our Lord hath said,*

\* Math. 15  
24.

\* I came not but to the lost  
sheepe of the house o. Isra-  
el; *and yet on the other side,*

\* But the children of this  
kingdome shall bee cast into  
outward darknesse, there  
shall bee weeping and gna-  
shing of teeth. *And againe,*

\* Mat. 8. 12

\* It is not good to take the  
bread of the children, and  
cast it unto dogs. *And also,*

\* Mat. 15.  
26.

\* Woe be unto you Scribes  
and Pharisees, hypocrites.

\* Mat. 23.  
13.

*I heard,* \* Many shall come  
from the East and the West,  
and sit with Abraham,  
Isaac, and Iacob, in the king-  
dome of heaven: *And on the*

\* Mat. 8. 11

*contrary part,* \* And then shal  
I say unto them, Depart  
from me yee workers of ini-  
quity. *I have read,* \* Blessed

\* Mat. 7. 23.

\* Luc. 13.  
29.

are

## The Prologue.

\* Mat. 25.  
10.

\* Mar. 16.  
16.

Rom. 11.  
17.

are the barren, and the teats  
that have not given sucke ;  
*And in contrary position,*  
\* They who were ready  
entred with him to the ma-  
riage, afterwards came also  
the other Virgins, saying,  
Lord, Lord, open unto us, to  
*whom it was answered ; I*  
*know yee not. I did truly*  
*heare,* \* Who so shall be-  
leeve, and be baptised, shall  
be saved, but who shall not  
beleeve, shall bee damned.  
*I did reade from the penne of*  
*the Apostle, that the branch of*  
*the wilde Olive was grafted*  
*on the good Olive, but not-*  
*withstanding should be cut off*  
*from the community of the*  
*roote of his fruitfull sarnesse,*  
*if hee carry not himselfe in*  
*fear, but rashly entred into*  
*high*

## The Prologue.

high secrets. I knew the mercy of our Lord, but dreaded his judgements. I praised his grace, but trembled, that every man shall receive according to his workes. Seeing the sheep of one folde, unlike in fashion, worthily I commended the most blessed Peter for his full confession of Christ, and condemned most miserable Iudas for his thirsting covetousnes. I praised Stephen for his glorious crowne of martyrdom, but reprov'd Nicholas as miserable in respect of the shamefull marke of his uncleane heresie. I did assuredly reade, \* They had all things in common : but likewise, \* Why have yee conspired to tempt the spirit of God. I did on the other side behold

\* Act. 4. 32

\* Act. 5. 9.

## The Prologue.

to how great a security men of  
our age were growne, as if  
there rested no cause at all of  
feare. Wherefore considering  
with some, whatsoever com-  
punction of heart, full often  
in my amazed minde these  
things, and very many other,  
which because of brieftnesse  
have determined to omit. If  
(quoth I) our Lord hath not  
spared his people so peculiar-  
ly chosen out of all Nations,  
his royall race, and his sole  
Country, (to whom hee saith,  
\* My first begotten Israel,  
If not her Priests, Prophets,  
Kings, throughout the revo-  
lution of so many Ages, if not  
his servant and Apostle, and  
members of his primitive  
Church, when they wandred  
from the right way: what will  
be

\* Exod. 4.  
22.

## The Prologue.

be then doe against such deformity of this of our present time, on the which, besides the unspeakable and monstrous sinnes that it hath in common with all the wicked of the world, have also fallen, that naturall quality (as it were) and irrecoverable and inevitable burden of folly and inconstancy? What? (I speake to my selfe) hast thou (oh wretch) so great a care cast upon thee (as though thou wert some eminent and most high Doctor) that thou shouldest withstand the billowes of so violent a streame, and keepe the charge committed into thy hands, against this race of invetrate vices, which throughout the space of so many yeeres, have without interruption  
f                      beene

## The Prologue.

beene spread and continued?  
Hold therefore thy peace, for  
otherwise thou wilt bid the  
foote see, and the hand speake.  
Behold and plainly confesse.  
Britaine hath rulers, she hath  
watchmen. Why dost thou goe  
about thus trifling to mutter?  
Shee hath (I say) shee hath if  
not more, not lesse then a just  
number, but because overpres-  
sed with so great a weight they  
bend under their burthens,  
they have not left them a time  
of breathing, My senses there-  
fore as debtors joyned in one  
obligation with these and such  
like objections yea rather more  
biting mutually forebusted  
ahemselves, they (as I have  
said) no small time (ha-  
ving read there is a time of  
speaking, and a time of hol-  
ding



## The Prologue.

Ecclef. 3. 7.

ding ones peace) as it were in a  
cumberſome narrow paſſage of  
feare, with waſtling ſtrived,  
the Creditor notwithstanding  
at the laſt prevailed and gained  
the victory, ſaying, If thou art  
not of that audacity that (a-  
mong the proſetical creatures,  
who in regard of the gift of  
reaſon, have the next room to  
the Angelicall meſſengers)  
thou doſt not feare to be mar-  
ked with the comely note of  
golden liberty, reſuſe not yet  
at leaſt the affection of the un-  
derſtanding Aſſe, to that  
doy dumbe, but then inſpired  
with the Spirit of God, deny-  
ing to carry the mitred Ma-  
gician who went to accuſe the  
people of God, and daſhing in  
the ſtreights of the vineyards  
his looſned foote, albeit ſhee

The hiſto-  
ry of Baal-  
lam and his  
Aſſe.  
Num. 22.  
23.

## The Prologue.

therefore did feeble his most  
cruell blowes, to whom al-  
though unthankfull and furi-  
ously in the meane time bea-  
ting against all right and rea-  
son her innocent sides, she did  
as it were with a finger shew  
the heavenly Angell threat-  
ning with a naked word, and  
crossing his course, whom he  
blinded with dull folly, did  
not behold. Wherefore in the  
zeale of the house of our Lord  
and of his holy law, be it that  
I am constrained either by the  
accounts of mine owne con-  
science, or the religious prayers  
of my brethren, I doe now sa-  
tisfie the debt long challenged  
at my hands, worthie & truly,  
yet faithfull (as I suppose) and  
friendly to all renowned Soul-  
diers of Christs band, but grie-  
vous

## The Prologue.

vous and insupportable to foolish Apostataes; of whom the first, (unlesse I am deceived) will with teares perchance that flow from the charity of God, receive the same, and the last with sorrow; but such as is entwisted from the indignation and pusillanimity of an attained conscience. But before the performance of my promise, I will (God willing) in few words endeavor to discourse, 1. Of our Countries situation. 2. Of her disobedience. 3. Subjection. 4. And rebellion. 5. Of her second subjection, and dreadfull slavery. 6. Of her Religion. 7. Persecution. 8. Holy Martyrs. 9. And diuers heresies. 10. Of her Tyrants. 11. Of two her wastfull aduerse

## The Prologue.

Nations. 12. Of her defence.  
13. And also of her spoile.  
14. Of the second revenge  
taken on her enemies. 15. Then  
of her third confusion. 16. Of  
her famine. 17. Of the Les-  
ters writen to Agitius. 18. Of  
her victory. 19. Of her villa-  
nies. 20. Of the suddaine ru-  
mour of her approaching ene-  
mies. 21. Of the faminous  
plague. 22. Of her Counsell.  
23. Of a foe farre more cruell  
then the first. 24. Of the over-  
throw of the Cities. 25. Of  
the remnants of our Countri-  
men. 26. And of the last  
victory obtained by our Nati-  
on. which was through the  
goodnesse of God bestowed on  
us in our time.

THE



THE  
EPISTLE  
of GILDAS:



THE Island of  
*Britaine* pla-  
ced in the bal-  
lance of the  
divine poising  
hand (as they call it) which  
weigheth the whole world,  
almost the uttermost bound  
of this earth towards the  
*South* and *West*; extending  
it selfe from the *South West*,

B

out

r. Of the  
situation of  
the Island.

out towards the *North Pole*, eight hundred miles in length, and containing two hundred in bredth, besides the farre outstretched *Forelands* of sundry *Promontaries*, embraced by the embowed bosomes of the *Ocean Sea*; with whose most spacious, and on every side (saving only the *Southerne streights*, by which we saile to *Gallebelgicke*) unpassable enclosure (as I may call it) shee is strongly defended; enriched with the mouths of 2. noble Floods, *Thames* and *Severne*, as it were two armes (by which outlandish commodities have in times past beene transported into the same) besides other *Rivers* of lesser account, strength-

strengthened with eight and  
twenty Cities, and some o-  
ther Castles, not meanelly  
fenced with Fortresses of  
Wals, embattelled Towers,  
Gates, & buildings (whose  
roofes being raised aloft  
with threatning hugenessse,  
were mightily in their aspi-  
ring toppes compacted) a-  
dorned with her large  
spreading fields, pleasant  
seated hils, even framed for  
good husbandry, which o-  
vermastereth the ground,  
and mountaines most con-  
venient for the changeable  
Pastures of cattell, (whose  
flowes of sundry collours,  
troden by the fecte of men,  
imprint no unseemely pi-  
cture on the same) as a  
pouse of choice, decked

with divers jewels ; watered with cleere Fountaines, and sundry Brookes, beating on the snow white sands together with silver streames sliding forth with soft sounding noise, and leaving a pledge of sweet savours on their bordering banks, and lakes gushing out abundantly in cold running Rivers.

2. Of her disobedience,

Secondly, this Land with a stiffe proud necke, and stubborne minde from the time since shee was first inhabited, hath ungratefully rebelled sometimes against God, other whiles against her owne Countrymen, and at other seasons also against outlandish Kings and their Subjects. For what matter of fowle defor-



deformity, or what greater injustice can in the attempts of men, either be, or ever be committed, then to deny God of that awful feare, honest Countrymen of that charity, and those who are placed in higher authority (without impeachment of faith) of that honour due unto them, to breake allegiance to divine and humane reason, and casting away all dread of Heaven and Earth, to be ruled by their owne inventions and sensualities? Omitting therefore those ancient errours common to all nations of the earth, with the which before the comming of Christ in our flesh, all mankind was entangled and

bound, nor yet recounting  
up the monstrous Idols of  
our Country, surpassing al-  
most in number the very  
devilish devises themselves  
of *Egypt*, (of the which we  
behold as yet some, both  
within and without the wals  
of their forsaken Temples,  
with deformed portratures,  
and terrible countenances  
after the accustomed man-  
ner, now mouldring away)  
neither yet crying out,  
namely one after another  
on the mountaines them-  
selves, or hils, or floods,  
damnable sometimes, as to  
the which divine honour,  
by the people then blinded  
was yeelded, though now  
truely profitable to the use  
of mankinde: and letting  
passe

pasſe in ſilence thoſe old  
outworne ages of our de-  
teſtable Tyrants, who in  
other far remooved regions  
were infamous (in ſo much  
as *Porphyrie* that outrageous  
eaſterling dogge. who bar-  
ked againſt the Church,  
hath in the ſtile of his mad-  
neſſe and vanity alſo added  
this; *That Britaine is a fruit-  
full Province of Tyrants.*) I  
will onely endeavour to ſet  
forth to the world thoſe mi-  
ſeries, which in the time of  
the *Romane Emperours* ſhe  
ſuffered, and likewise hea-  
ped on the heads of others,  
as well her Countrymen, as  
Strangers, and not farther  
nevertheleſſe then I am  
well able to declare, nei-  
ther yet ſo much out of the

Chronicles of our Country, or the monuments of our owne Authors (for why these truely if any such there have beene, are either now devoured with the fires of our foes, or being transported into forraigne Nations by the meanes of our banished Countrymen, are quite vanished away) as by the relation of outlandish writers which broken off with many interruptions doth not sufficiently appeare.

3. Of the  
subjection  
of the  
Iland.

Thirdly, for when the Rulers of *Rome*, had obtained the Empire of the world, and now having brought under their government, all their next neighbours, Nations and I-lands)

lands) had towards the *East* confirmed with the power of their encreasing renown, the first peace of the *Parthians* who confine on the *Indians*) which being finished warres thenceased through out almost the whole earth, the fury in a sort of this flame towards the *West*, could not with the blewish billows of the cold Ocean Seas be suppressed or extinguished; but passing over without resistance drew our land to the lawes of obedience, and subdued absolutely to their command, the weak but unstable people not like other nations so much with sword, fire, and warlike engines, as with threats, or amazing their mindes with

the superficial frownes of their countenances, so deeply were their hearts inwardly dismayed.

4. Of her Rebellion.

\* Queene  
Voaditis  
slew with  
the power  
of her  
Country-  
men the  
Britanes  
threescore  
and ten or  
four score  
thousand  
Romanes.

Fourthly, after whose returne unto *Rome*, which for want of pay (as they said) was present suspecting nothing lesse then rebellion, the subtil *Lioness* murthered the Rulers; who were left behinde of purpose more fully to shew, or rather to confirme the enterprises of the *Romane Empire*. Which being so done, when the report thereof was declared unto the Senate, and they with a speedy army made all haste to be revenged on the crafty foxes cubbs (as they called them) there appeared no warlike  
Navy

Navy on the Seas prepared valiantly to encounter for our Country, nor yet a square mustered army, neither the right wing of the battaile, nor other order of fight to withstand on the shore. but backs in place of theilds were turned to the pursuing foes, neckes subjected to the conquering swords, cold feare invading all their limbs, and suppliant hands stretched out woman-like to be bound; so that it was bruited farre and neere, as a proverbe and scornfull reproach, that *Britaine* were \* neither valiant in warre, nor faithfull in peace.

Fifthly, many therefore of the rebellious being slaine,

\* Neither forward in warre, nor stable in peace.

§. Of the second subjection of the Nation.

slaine, and some of the intralled for baser workes (least the Land should be wholly brought to desolation) left alive, they sailed from our Country (void of wine and oyle) towards *Italy*, leaving behind them some of their Governors, as scourges over our Countrymens shoulders, & yokes on their neckes, who should engrave, as it were, on the very ground the name of their subjection to *Rome*, and chastice not so much with warlike weapons, as with reprochfull punishments the subtile people, and if occasion so required, should fashion them (as they say) to weare their naked swords by their sides, so that



that now it was not reputed as *Britania* but *Romania*, and what soever Brasse, Silver, and Gold it could possesse, was stamped with the Image of *Caesar*.

Sixthly, in the meane while, Christ the true Son of God, spreading forth not onely from this temporall firmament, but also from the Castell and Court of Heaven, (which exceedeth all times) throughout the whole world, his most glorious light, especially (as we know) in the Raigne of *Tiberius Caesar*, (whereas in regard that the Emperour) against the will of the Senate threatned death to the disturbers of the professors thereof, Religion was most largely

6. Of her  
Rebellion.

largely without any hindrance dispersed of his infinite mercy, did first cast on this Island, starving with frozen cold, and in a farre remote climate from the visible Sunne, his gladsome beames, to wit, his most holy Lawes.

7. Of the  
Persecution

Seaventhly, which although they were received of the inhabitants, but with lukewarme mindes, remained notwithstanding fully in the soules of some, and in others lesse, untill the nine yeares persecution of the Tyrant *Dioclesian*, in which the Churches throughout the whole world were overthrowne to the ground, all holy Scriptures (that could be found) burned in  
the

the streetes, the chosen Priests of the flocke of our Lord, together with the innocent Sheepe murdered, to the end that not the least remembrance, truely of Christian Religion (if possibly it might be) should in any place of the Provinces be left. How foule the flights were then, how great the slaughters, what torments of sundry deaths, what ruines of Apostataes, what shining Crownes of glorious Martyrs, what furious madnesse of the persecutors, and on the contrary, what singular patience of the Saints of God, the Ecclesiasticall History declareth: so as the whole Church, in mighty throng-  
ing

8. Of the  
holy Mar-  
tyrs of  
*Britaine* c.

ing troopes (leaving behind them all worldly darkenes) hastened with speede to the pleasant Pallaces of Heaven as to their proper seats.

Eightly, God therefore whose will is, that all men should be saved, and who calleth no lesse sinners then such as repute themselves just, magnified his mercy with us, who as wee conjecture of his gracious aforenamed goodnesse, that *Britaine* should not be altogether overwhelmed with the black cloud of this dark some night, lightned unto us in this time of persecution the most cleare lamps of his Holy Martyrs, the tombes of whose bodies  
and

and places of passion (were we not for our most manifold offences through the lamentable interruption of the barbarous, deprived of them) would even now inkindle in the mindes of the beholders no small fire of the divine charity. I meane

\* *St. Alban of Verulamium* and *Aaron*, and *Julian* of \**Carlisle* with others of both Sexes persisting in many places with most singular magnanimity in the battle of Christ. Of whom the first, after he had for charities sake, concealed a Confessor, pursued by the persecutors, and even now ready to be taken, by hiding him in his house, and then by changing garments with him,

\* *S. Alban.*

\* *Carlisle upon Vike in Monmouthshire.*

him, and lastly, in the appa-  
rell of his fore-recited bro-  
ther, had willingly offered  
himselfe to the ensuing dan-  
ger (imitating also in this  
Christ, who gave his blood  
for his Sheepe) so pleasing  
was he found in the sight of  
God, and betweene his sa-  
cred confession and Martyr-  
dome so exceedingly glori-  
fied with miracles even in  
the very eies of the wicked,  
who with fantastick out-  
rage presented the ensignes  
of the authority of *Rome*,  
as entring in the fervour of  
his Prayers, together with a  
thousand others dry footed,  
the Channell of the noble  
River of *Thames*, he made  
a passage through the wa-  
ters that hung in the meane  
time

time as broken mountaines  
on the one side, & the other.

\* not unlike to that dryed &  
unworne way of the *israelites* when the Arke of the  
Testament remained long  
on the sands in the midst of  
the River of *Jordan*, and by  
the sight of so miraculous a  
matter, he changed his first  
designed executioner, from  
a Wolfe to a Lambe. Yea &  
made him together with  
himselſe most earnestly to  
thirst, and constantly to at-  
chieve the triumphant  
victory of Martyrdome. O-  
thers also were with such  
sundry torments tortured,  
and with such unspeakeable  
tearing of their limbes rent  
in peeces, as without delay  
the glorious conquerours  
fixed.

\* *Isa* 3. 17

fixed the trophies of their Martyrdome, in the famous gates (as it were) of *Ierusalem*. For they who remained alive, did hide themselves in woods, in desarts and in secret dens, expecting when God the rightfull ruler of all things would pronounce upon their tormentors his severe judgements, and grant themselves the safety of their lives. Tenne yeares therefore of the above named tempestuous hurlewinde being not yet fully ended, and these wicked decrees by the deaths of their bloody beginners now withering away, al the Souldiers of Christ with joyfull eyes, doe after this long Winters night, behold  
the



the milde season and faire light as it were of the Heavently sky. They reedifie their Churches battered downe to the ground, they found, builde, and finish the Temples of holy Martyrs, and display farre and neere in a sort their conquering banners, they celebrate holy dayes, and sacrifice with pure hearts and mouthes, yea all the children of the Church being now most lovingly embraced and tenderly nourished in the bosome (as you may call it) of their mother doe exceedingly rejoyce.

Ninthly, for this sweete consort of the members of Christ their head remain d inviolable, untill the *Arrian* treason

9. Of the  
divers he-  
resies;

treason like an horrible serpent, vomiting out upon us his outlandish poysons, brought to mortall discord brethren who dwelt in one, and so all cruell beasts together, making as it were a passage over the Ocean Sea, and spitting the damnable venome of every heresie from their abominable mouthes, fastened their deadly wounding teeth on our Country, which is ever desirous to heare novelty, and never truely continueth in any certainty.

10. Of the  
Tyrants.

Tenthly, moreover also at the length, new springs of Tyrants encreasing, and even now growing up into a very wilderness of wickednesse, our Iland which bore

bore as yet the *Romane* name, but farre degenerated from the manners and lawes of the same, yea rather which did cast away the first roote of her most bitter planting, furnished out unto the *Galles*\* *Maximus* (not lawfully invested, but Tyrannically usurping, and advanced by mutinous souldiers) with mighty bands of men to guard him, and ensignes of the Emperiall Majesty, (which never yet did any way become him) who rather first with crafty subtilty then any valour, tying and combining together all neere adjoyning Shires and Provinces against the estate of *Rom*, as the nettles of his

\* The Tyranny of *Maximus*.

his perjury and falshood for the atchieving of his wicked government, stretching out one of his wings to *Spaine* and the other to *Italy*, and seating at *Trire* the Throne of his most unjust Empire, rebelled against his Lords with so great outrage, as he expelled two most lawfull Emperors, the one out of *Rome*, the other out of his most Religious life; and without delay encouraged with such fatall attempts, lost at the City of *Aquilege* his accursed head, who before in a sort had throwne to the dust the Crowned heads of the whole worlds Kingdome.

II. Of two  
waistfull  
Nations.

XI. After this *Britaine*  
being

being now dispoyled of all armed Souldiers, of warlike companies, of (though outrageous yet) Rulers, and of her brave and valorous youth, (who marching along with the afore recited Tyrant, never returned to their home againe ) and now absolutely ignorant of all practise of warre, was astonished, and lamentably groaned, as trampled many yeares under the feete of especially two very fierce outlandish Nations, the *Scots* from the *South*, and the *Pyctes* from the *North*.

XII. Vpon whose invasions, and most terrible oppressions, she sent Ambassadors furnished with Letters to *Rome*, humbly beseeching

12. Of the  
defence of  
the Island.

ching with pittious prayers  
an hoast of Souldiers to re-  
dresse her wrongs, and  
vowing with the whole  
power of her minde her e-  
verlasting subjection to the  
*Romane* Empyre, so as these  
her foes might be once  
chased further away. In  
whose behalfe (all forepas-  
sed injuries being cleane  
forgotten) a Legion strong-  
ly provided for the warre,  
was forthwith mustered:  
which being Shipped and  
so transported over the O-  
cean into our Country, and  
incountring hand to hand,  
with our grievous foes, and  
slaying an huge number of  
them, drave them all out of  
the *British* bounds, and with  
so bloody a fight delive-  
red

red their friends and subjects from that imminent thraldome. Whom they commanded to builde a-crosse over the Iland, from Sea to Sea a wall, which being manned with garrisons of Souldiers, might be a terror to suppress the enemy, and a safe-guard to defend their friends. But this being without any director made by the people, and unreasonable rout, not so much of stone, as of turfe, prooved to little purpose.

XIII. The army was no sooner with great triumph & rejoycing returned home but their accustomed foes not unlike devouring Wolves, that ravening with extreame hunger, and gree-

13. Of the  
other spoile  
of the  
Country.

dy jawes, leape over the fold, in the Shepheards absence, being furthered and furnished with the wings of Oares, and the strength of Rowers, and Sailes filled with too prosperous winds, breake downe all bounds, commit all murthers, and as men who reape the now ripe corne, so tread they under foote, and overrunne them all.

14. Of the second revenge taken of the enemy.

XIV. And now againe they Tend supplyant complayning Embassadors with rented garments (as they say) and heads overspread with ashes, humbly beseeching assistance from the state of *Rome*, & shrowding themselves like fearefull chickens under the most trusty



trusty wings of their Parents, that their miserable country might not be altogether made desolate, nor yet the *Romane* name (which now was onely left with idle sound of words to fill the empty eare) basely vanishe away, as consumed with the reproachfull despights of forraigne Nations, whereupon the *Romanes* being mooved (as much as mans nature possibly might be) with the declaration of this so lamentable a tragedy, advancing forward (as Eagles in their flight) with all speede their troopes of Horse by Land, and Marriners mustred on the Sea, doe sease on the shoulders of their foes, first

with the unexpected, and  
then the terrible tallons of  
their swords, and slaughte-  
ring, overthrow them as  
thicke as leaves, that wither-  
ed Autumn hurleth down.  
And as the streame that  
powreth out from the  
Mountaines, and encreaseth  
with sundry brookes, that  
rise of tempestuous raines,  
which in her roaring fall,  
surmounteth now all chan-  
nels, and outragiously fo-  
meth with her furrowed  
backe and vehement boy-  
ling fountaine, and leaping  
(as they say) to the very  
clouds with her dashing  
waters (through whose ci-  
vers circulating wheelles the  
appels of our eyes, though  
often refreshed with our  
twinck-

twinkling eie-lids are notwithstanding dazled ) even with one billow, beareth downe all resisting powers, so our rightworthy assisting friends most speedily chased the troopes of our foes (if any could so escapeth their hands) beyond the Seas, because beyond the same Seas, they did yeare by yeare in great abundance greedily transport their praises, no man daring withstand them. The *Romanes* therefore declaring unto our Country, that they could not endure to be so often troubled with such tedious journeyes, nor yet to weary out the Ensignes of *Rome*, together with such and so great an army, both

by land and Sea, on these wandring wasters; and perswading them rather by exercise of warfare, and courageous fighting, with their whole powers of themselves to defend their lands, goods, wives, children, and (which are dearer then all these) their liberties and lives, and not in any case to yeeld unto Nations no way more valiant then themselves (if by sloath and idle cowardlinesse they were not weakened) their disarmed hands to be manacled in bands, but rather to shew them the same hands armed with Targets, Swords, and Speares, and manfully prepared to make slaughter of their foes, doe  
toget-

together with the poore miserable inhabitants by the common charge of all and private helps of many, (because they supposed it would be some advantage to the people, now left to themselves) build a wall as the first, though not weake as the first, by levell, directly from Sea to Sea, along the Cities, which for dread of their foes, were there by chance situate, give manfull admonitions to the feareful people, leave them the art to make armour, and teach them the order of warfare. And moreover on the *southerne* shore of the Ocean, where their Shippes lay in Harbour (because the landing of the barbarous sa-

C 5                      vage

vage fort, was there most to be feared) they doe in divers and distant convenient places erect watch-towers, to ken over the Seas, and now as never to returne againe, give them their last farewell.

15. Of the third wastfull spoile of the Land.

XV. They were notwithstanding no sooner gone home, but as the brownish bands of wormes and eamots, which in the heighth of Sommer, and encreasing heate, doe swarming breake out of their most straight and darke-some dens, the dreadfull routes of *Scots* and *Pickets*, partly dissenting in manners, but consenting in one and the selfe same greedy thirst of shedding blood, and

and shadowing rather their terrible faces, with shagging glibes, then hiding the secrets and shame of their bodies with comely garments, doe runne in throngs and mustring troopes, a land out of their Ships, wherein they were transported over their *Scithian vale*, and being assuredly informed, as touching the departure of our assisting friends, and their absolute denyall of ever returning againe, even now more boldly then at any time before they invade, and bereave the inhabitants of all the *Northerne* and uttermost bounds of the land, to the very wall it selfe. For the withstanding of whose forces was placed

The Sea  
betweene  
*England*  
and *Ireland*  
called *Sey-*  
*thra vallis.*

placed on the fortresse a  
bloathfull garrison, backe-  
ward to fight, unfit to en-  
counter, an unprofitable  
dismayed company, which  
day and night in amaze-  
ment wasted away; in the  
meane while ceaseth not  
the hooked weapons of the  
naked enemies, with the  
which our miserable Coun-  
trymen were pulled from  
the wal, and dashed downe  
to the ground. And yet  
truely they who lost their  
lives in this slaughter, reaped  
through the torment  
of their untimely death, this  
commodity, that by their  
suddaine ends they eschewed  
the sight of those lamen-  
table and imminent plagues  
and punishments which fell  
upon



upon their brethren and  
deere children. What need  
many words? They left  
the Cities, they left the  
high wall, againe they flye,  
and are againe dispersed in  
farre more desperate sort  
then before; and now the  
enemy pursueth afresh, and  
afresh he hastneth, and hea-  
peth slaughters on slaugh-  
ters, more cruelly then e-  
ver, and as Lambs by but-  
chers, so our pittifull Coun-  
trymen are by their foes  
hewed in peeces, insomuch  
as their habitation was like  
a wildernesse of salvage  
beasts.

XVI. For even they  
themselves did not with-  
hold their hands from ra-  
vening on their owne mise-  
rable

16. Of the  
famine,

nable Countrymen, yea for a little sustenance of a small deale of food, and so overthrowes from the enemy were encreased with civill sedition, and the reason was because through these such sundry wastefull spoyles, the whole Country was utterly disfurnished of all manner of provision of victuals, that onely excepted which they gat by hunting.

17. Of the  
Letters to  
*Ætius*.

XVII. Wherefore againe the ruthfull remnants of us direct unto *Agitius* (a man of power, in the state of *Rome*) their Letters indited to this purpose. The lamentation of the *Britanes* unto *Agitius* thrice Consul, and a little after in this

this sort complaining. The Barbarous beate us to the Seas, the Seas drive us back onthe Barbarous, between these two dreadfull kindes of death, we are either slain or drowned ; but neverthelesse they obtaine no manner of aide. In the meane while a cruell and most notorious famine oppressed the strugling and discomforted people, which enforced many of them without delay, for the gayning but of a little meate to refresh their lives, to yeeld their neckes to the yokes of their terrible spoyling foes, although others would never be constrayned thereunto, but rather from of the mountaines and from out the

the dens and desert wooddy forests made continuall resistance.

18. Of the victory obtained by the *Eristae*,

XVIII. And then first of all they overthrew their foes, who now for many yeares had wasted their Country, yet not trusting in the strength of man, but in the power of God, according to that of *Philo*. *It is necessary to have divine assistance; when humane forces faile.* A while ceased the attempts of our enemies, but yet not ceased the wickednesse of our Countrymen, our foes left our people, but our people left not their iniquities.

19. Of their offences.

XIX. For it hath beene still a custome with our Country (as still als it remaineth)

maineth) that she hath been  
weake to repress the pow-  
er of their enemies, but  
strong to raise civil broiles,  
and beare the burthens of  
offences; feeble (I say) to  
execute the lawes of peace  
and truth, but able enough  
to sin, falsifie, and deceive.  
The impudent *Irish* wasters  
departed home, as they  
who not long after deter-  
mined to returne againe,  
and then first the *Pictes* sea-  
ted themselves (where af-  
terwards they continued)  
in the furthest part of the  
Iland, breaking every while  
forth in spoyling and defa-  
cing our Country. Where-  
fore in such truces as these,  
the cruell sore of famine  
(which the desolate people  
sustai-

1 COR. 3. 1.

sustained) was now cleare  
healed, another farre more  
poysonous secretly arising.  
For no sooner did the ene-  
my desist from spoyling the  
Country, but the Iland a-  
bounded with so great  
plenty of all things, as no  
forepassed age could ever  
remember the like, where-  
with all kind of licentious-  
nesse in like sort encreased.  
Yea truely it increased with  
a mighty off-spring; so that  
very aptly to the same time  
might be applyed the say-  
ing which is; *To be short,*  
*such fornication is heard of,*  
*as among the Gentiles there*  
*is not the like.* Neither yet  
this vice alone, but all o-  
thers that to humane frail-  
ty doe accustomably be-  
fall,

fall, and chiefly (that which now also overthroweth in her the whole estate of goodnesse) hatred of truth with her maintainers, and the love of falshood with the framers thereof, the acceptance of sin for sanctity, the worshipping of wickednesse for benignity, the desire of darkenesse for the Sunneshining, the embracing of Sathan for an Angell of light. Kings were annointed, not as God appointed, but such as in cruelty excelled others; and within a while after were they by their Electours without due examination of their deserts murdered, other more bloody Tyrants being in their places

ces advanced, if any one of them were of a milder disposition, or seemed to draw any whit nearer to the truth, on him as the subverter of *Britaine* were all mens hatred and vengeance without respect throwne, and at an equall rate was valued all that displeased and pleased God, if that which displeased bore not the higher price. So as rightly to our Country might be spoken those words of the Prophet, which to that people of old were denounced. \*

\* *Esa. 1. 5.*

*Children without a law, have ye left God and provoked to anger the holy One of Israel, to what end shall ye be as yet strooken, adding iniquity? every head is languishing, and every*



*every heart is grieving, from  
the sole of the foote even to  
the very crowne of the head,  
there is no soundnesse in him.*

And so they managed all  
matters, that were contrary  
to their salvation, as if the  
true Phyfition of all things  
could Minister no medicine  
to the enfeebled wound:  
And thus dealt not only the  
Lay people, but the very  
flocke of our Lord, and the  
Pastors thereof, who ought  
to give all the Commons  
good example; very many  
as it were washed in wine  
did carelesly waste them-  
selves in drunkennesse, and  
were moreover attainted  
with the swelling of pride,  
the contention of anger, the  
gripping talon of envy, and  
the

\* Psa. 106

20. Of the  
suddaine  
newes of  
the enemy.

the indifferent estimation  
of good and evill; so that  
apparently (as now also it  
fareth) there seemed to be  
powred out \* *Contempt on  
the Princes, who caused them  
to wander astray, and not in  
the way.*

XX. God in the meane  
while being willing to  
cleanse his family, and with  
the onely report of tribula-  
tion to amend them who  
were infected with so great  
a pestilence of mischiefes;  
the winged flight of no un-  
certaine fame, peirced the  
listning eares of all men,  
concerning the instant ap-  
proach of their inveterate  
enemies, even now resol-  
ved to make a spoile of all,  
and to possesse after their  
accu-

accustomed manner, the whole Country from the one end to the other. Yet did our Countrymen nevertheless reape small commodity hereby, but like to bransicke beasts, most wilfully taking (as they say) in the teeth the bit of reason, they left the safe, though straight way, and ranne mainly to the open passage of sundry vices, that leade headlong to deadly destruction.

XXI. While therefore (as *Salomon* saith) *The stubborn Sexvant is not with words amended, the foole is scourged and feeleth it not.* For a pestilent sicknesse did mortally infect the unwise people, which (without any stroke

21. Of the  
famous  
Plague.

*Isai. 22. 12.*

stroake of the sword) did in short time devoure so great a multitude of them, as the living were unneathable to bury; but neither with this were their sinnes corrected, that the same of *Esay* the Prophet might be also in them fulfilled, saying: *And God hath called to Lamentation, to baldnesse, and to the girdle of sackcloth, and behold they rejoyce to kill calves, and to slaughter Rams, to eat and drinke, and to say, Let us eat, and let us drinke, for to morrow wee shall dye.* For why the houre drew on apace, wherein all their iniquities as those sometimes of the *Amorreians* should be fully accomplished.

X XII.

XXII. For a Counsell was called to determine what were the best or safest way to repulse and repress such deadly and often invasions and spoylings made by the aforesaid Nations.

22. Of the Counsell.

XXIII. When all the Counsell, together with the proud Tyrant, were blinded in finding out this defence, nay, offence, and utter destruction of our Country, that those most fierce and detestable people named the *Saxons*, a Nation odious both to God and man, should be sent for into the Iland (as wolves into a fold of Sheepe) to beate down the Northerne powers; then which nothing

23. Of an enemy far more cruell then the first.

D

ever

ever befell to this our  
Country more pernicious  
and miserable. O most pal-  
pable darkenesse of their  
sences! O desperate and  
blockish dulnesse of their  
minde! whom they drea-  
ded in their absence, more  
then death it selfe, were  
now freely and willingly  
invited to inhabit with  
them under the rooffe (as I  
may call it) of one selfe  
same house, by the foolish  
Princes (as it is said) of  
*Taneos* giving undiscree-  
t Counsell to their King *Pha-  
raoh*. And then an huge lit-  
ter of whelpes ramping out  
of the denne of the barb-  
rous \* *Lionesse*, in three  
*Giuls* (according to their  
tongue, but (after ours) in  
three

\* *Saxony*.

three long Shippes or Gallies, with prosperous sailes, fortunes and prophesies, through which by a certain Southlayer among them was foretold, that they should three hundred yeare possesse the Country wherunto they directed their course, and spend an hundred and fifty of the same (to wit) the one halfe in often spoyling of the Realme, and landing first in the Easterne part of the *Island*, fixed there, by the unhappy Tyrants commandement, their cruell clawes, as it were to fight for our Country, but more truely to overthrow the same. After whom the aforesaid<sup>d</sup> Dam, (finding her first begin-

D 2                      nings

\* *Saxony.*

nings had so good successe) sendeth also forth a new and greater supply of her ravening race, which being shipped over, joyne themselves with the former bastardly bands. Hereupon the bud of iniquity, the roote of bitternesse, and the plant of poyson, answerable truely to our demerits sprung out from this our native soyle in fierce armes and branches. The Barbarous therefore being invited and admitted into our Hand, demaund and obtain allowance of victuals to be granted them as Souldiers and such as would undertake mighty dangers (as they pretended) for their good hosts, and entertainers



ners, which being a long time largely bestowed. stopped (as they say) the dogges mouth. Yet afterwards notwithstanding they cavill that they had not sufficient victuals and habitations appointed them, forging thereupon, quarrels of set purpose, and if they found not greater abundance of bounty, they protest they would breake the league, and sacke the whole Iland, and without delay they make good their threats with following effects.

XXIIII. For t<sup>e</sup> fire of just revenge, being in regard of our former offences now inkindled, was increased and continued from

24. Of the overthrow of the Cities.

sea to sea, as fed by the hand of the sacrilegious Easterlings, which spoyling and consuming all neere adjoining Cities and Countries, when it was once inflamed, ceased not till burning almost the whole Westerne face of the Iland, it dipped his terrible red scorching tongue into the Ocean Sea. Wherefore in these assaults, not unlike those which the *Assyrians* sometimes attempted against *Judah*, the same was also Historically performed in us, which the Prophet lamenting said; \* *They have burned with fire thy Sanctuary, they have polluted in earth, the Tabernacle of thy name.* And againe, \* *O God the*  
Gen-

\* *Psal. 73. 7*

\* *Psal. 78. 1*

*Gentiles have come into thine inheritance, they have defiled thy holy Temple.* In so much as all the townes with the often beatings of the Rammes, and all the Townes-men, Pastours, Priests, and People, with naked swords that glittred on all sides, and crackling flames were together whirled to the ground; lamentable and dreadfull to behold, there lay the toppes of lofty Towres now tumbled downe, the stones of high wals, the holy Altars, and rent peeces of carcases covered with distilling & congealed purple blood, confusedly in the midst of the streetes heaped in one, as if they were to be crush-

ed together in a certaine horrible winepresse: and now besides the ruines of houses, there remained no grave at all for the dead, but the bellies of beasts and birds; be it spoken with reverence to the sacred soules (if many yet were to be found) which at that time by the blessed Angels were assumed to the high Heavens; for that vine which was sometimes so good, had as then so degenerated into bitternes, that (according unto the Prophet) like as when the wine-makers or harvestmen have done, there was hardly a grape or eare of corne to be scene.

25. Of the remnant of the Britains.

XXV. Some therefore  
of

of the miserable remnants  
being taken in the moun-  
taines, were in heapes mur-  
thered; others constrained  
by famine, came and yeel-  
ded themselves to be eter-  
nall slaves to their foes, if  
they were not instantly ne-  
verthelesse slaine, which  
truely was the greatest fa-  
vour that could be offered  
them: some others passed  
over beyond the Seas, sing-  
ing or rather sighing with  
wonderfull lamentation un-  
der the shadowes of their  
sailes, in place of the Marri-  
ners sound; this heavy sen-  
tence; *Thou hast given us  
as Sheepe to be slaughtered,  
and among the Gentiles hast  
thou dispersed us.* Others  
committing the safegard of  
D 5 their

• Psal. 43.  
12.

their lives, in continuall doubtfull dread, to the mounting hils, to the fortresses of deepe downefals, to most thicke wooddy forests, and to the Rockes of the Seas, remained (albeit with trembling hearts) yet still in their Country. But in the meane while, an opportunity happening, when as these most cruell robbers were returned home, the poore remnants of our Nation (to whom do flock from diuers places round about our most miserable Countrymen as fast as Bees to their hives, for feare of an insueing storme) being strengthened by God, and with all their hearts calling upon him, and lading (as they

they say) the Heavens with innumerable vowes, that they might not be now brought to utter destruction take armes under the conduction of *Ambrose* the *Aureliana* a modest man (who of all the *Romane* Nation was then alone in the confusion of so great a tempestuous season by chance left alive, his parents who for their honour were adorned with purple, being slain in the same broyles, although his progeny in these our dayes do foulely degenerate from the worthinesse of their Ancestors) and provoke to battaile their cruell Conquerors, and so by the goodnesse of our Lord obtaine the victory.

XXVI. Af.

26. Of the  
last victory  
granted by  
God to the  
*Brittaines*.

XXVI. After this some-  
times our Countrymen,  
sometimes the Enemy won  
the field, to the end our  
Lord might in this Land try  
after his accustomed man-  
ner these his now *Israelites*,  
whether they loved him or  
not, untill the yeare of the  
siege of the mountaine of  
Bath, and of the last almost  
though not the least slaugh-  
ter of our villanous foes,  
which was (as I am sure)  
forty foure yeares and one  
moneth after the landing of  
the *Saxons*, and also the  
time of my Nativity. And  
yet neither to this day true-  
ly are the Cities of our  
Country as before inhabi-  
ted, but being forsaken and  
overthrowne doe hitherto  
lye



lye desolate, our forraigne warres ceasing, but civill remaining. For as well the remembrance of so desperate a destruction of the Island, as also that of the unexpected recovery of the same remained in the minds of them, who were eye witnesses of the wonderfull events of both, and in regard thereof, Kings, publicke Magistrates, and private persons, with Priests and Clergy men, did all and every of them live orderly according to their severall vocations. But when these departed out of this world, and a new off-spring succeeded, that was ignorant of this troublesome time, and had onely experience  
of

of the present prosperity, all the lawes of truth and justice were so shaken and turned upside downe, that I will not say one step, but not so much truely as one little memory of these vertues hardly rested to be seene in the fore-recited orders of men, a few, yea a very few excepted, who in respect of the losse of so great a multitude, which rusheth daily head-long downe to hell, are accounted so small a number, that our reverent mother the Church doth in a sort scarce behold them reposing in her bosome, whom shee doth onely accept for her true children; whose worthy lives being admirable  
to

to all men, and of God beloved. ( by the sacred prayers of whom, as by certaine pillars and most profitable supporters, our infirmity is sustained up, that it may not utterly fall downe to the ground ) I would have no one suppose I goe once about to reprove, if any way enforced by the encreasing heapes of offences I shall more liberally, yea more lamentably not so much declare as bewaile the wickednesse of those who are become servants not onely to their bellies, but also to the devill rather then to Christ, who is our blessed God, world without end.

For

For why shall their Countrey men conceale, what forraigne Nations round about doe as now not onely know, but also cast in their teethes? *Britaine* hath Kings but Tyrants, shee hath Iudges but wicked, often spoyling and confounding, but the Innocent; defending and protecting but the faulty and Felons; having very many wives, but queanes and adulteresses, sundry times swearing but forswearing, vowing and almost instantly falsifying the same, making warres, but civill and unjust, mightily pursuing robbers abroad truely in the Countrey, and yet not only loving but also rewarding such theeves

theeves as are with them at their tables; giving almes bountifullly, but on the contrary side heaping up mountaines of mischietes miserably, sitting in the throne of Iustice, but seldome seeking out the rules of rightfull judgement, disdaining the honest and humble, but extolling (as much as in them lyeth) unto the very starres, the bloody, the proud, the monstrous murderers, the combined and adulterous enemies if so (as they say) they may prevaile, of God himselfe, who together with their very names are to be razed absolutely out of the earth; having many fettered in their goales, but lading them

\* The re-  
prooving of  
*Constantine*

them with chaines, whom they rather beate downe by deceits, then punish for any due defaults; making solemne oathes on the Altars, and presently afterwards despising the same Altars, as if they were but durty stones. \* Of which so horrible a crime, *Constantine* the Tyrannicall whelpe of the uncleane *Lynesse* of *Dannonier* is not guiltlesse. This selfe same yeare after the taking of a dreadfull oath (whereby he bound himselfe first before God, and by a solemne sworne protestation, then calling all the quires of Saints, and Mother of God to witnesse, that hee would not contrive any

any deceipts against his  
 Country men) he did ne-  
 verthelesse in the reverent  
 bosomes of two mothers,  
 the Church, and the car-  
 nall Parent, under the ha-  
 bit of the Saintly Abbot  
*Amphibalus*, amidst the  
 very holy sacred Altars (as  
 I have sayd) in stead of  
 teeth with his abhomina-  
 ble sword and lavelin,  
 wound and rent the most  
 tender sides of two royall  
 \* children, or cruelly the  
 entrailes of two such nurse-  
 lings, whose armes no way  
 defended with armour  
 (which no man almost as  
 then more stoutly, than  
 these poore babes used)  
 but stretched against the  
 day of Iudgement, to God  
 and

*Amphibalus*  
 \* I thinke  
 this shoud  
 be rather  
 thus.

Youths, and  
 cruelly the  
 entrailes of  
 two nurse-  
 lings. For  
 it appeareth  
 to be two  
 severall  
 slaughter:  
 the first of  
 two young  
 men, the  
 last of two  
 nurse chil-  
 dren, accor-  
 ding to our  
 Chronicles;

and the Altar, did hang up  
 ( O Christ ) at the gates of  
 thy Ciry , the venerable  
 ensignes of their patience  
 and faith : yea so he did it  
 as the purple cloakes (as it  
 were) of congealed blood,  
 did touch the seate of the  
 heavenly sacrifice, neither  
 did he commit this truly  
 after any precedent com-  
 mendable actions : For  
 many yeeres before was he  
 overcome with the often  
 and interchangeable sten-  
 ches of adulteries, having  
 thrust away his lawfull wife  
 against the commandement  
 of Christ, and also the Do-  
 ctor of the Gentiles, saying,  
 \* *What God hath joyned, let  
 not man separate; and againe,  
 \* Husbands love your wives,*  
 For

\* Mat. 19. 6.

Mark 10. 9

\* Eph. 5. 28

Colos. 3. 19.



For why he had planted in the ground of his heart (an unfruitfull foyle for any good feede) a certaine most bitter set of incredulity and folly, taken at the first from the Vine of *Sodom*, which being watered with his vulgar and domesticall impieties, as poysonous kinds of showres, and afterwards to the offence of God more audaciously springing up, hath brought forth into the world the sinne of horrible murder and sacriledge; and not as yet discharged of the entangling netts of his former offences, he encreaseth his new wickednesse with old villanies. Goe too now, I reprove thee as present, whom

whom I know as yet to be  
in this life extant; why  
standest thou astonished,  
O thou butcher of thine  
owne soule? why dost  
thou wilfully inkindle a-  
gainst thy selfe the eternall  
fires of hell: Why dost  
thou in place of enemies,  
desperately stabbe thy self  
with thine owne swords,  
with thine owne javelins?  
What cannot those same  
poysonous cuppes of offen-  
ces yet satisfie thy sto-  
mack? Looke backe (I be-  
seech thee) and come to  
Christ, (for why thou la-  
bourest, and art pressed  
even downe to the earth  
with this huge burthen) and  
he himselfe, as he sayd will  
give thee rest. Come to  
him

him who wisheth not \* *The death of a sinner, but that hee should be rather converted and live. Vnlose ( according to the Prophet ) the bands of thy necke, O thou sonne of Sion. Returne ( I pray thee ) although from the farre remote regions of sinnes, unto the most pyous Father who for his sonne that will despise the filthy foode of swine, and feare the death of cruell famine, and so come backe to him againe, hath with great joy accustomed to kill his fated Calfe, and bring forth for this erronions wanderer, the first stole and royall ring, and then taking as it were a taste of the heavenly hopethou shalt perceive. \* How sweete*  
*owr*

\* *Esa. 52. 2.*
*Ezech. 33.*  
*11.*
*Luc. 15. 13.*

\* *Psa. 33. 9.*

The repro-  
ving of  
*Aurelius*  
*Conanus*.

*our Lord is.* For if thou dost  
contemne these, be thou  
assured, thou art almost in-  
stantly to be for ever tossed  
and tormented in the inevi-  
table and darke floods of  
endlesse fires. What dost  
thou also thou Lions whelp  
(as the Prophet saith) *Au-  
relius Conanus*? Art not  
thou as the former (if not  
farre more foulely) to thy  
utter destruction, swallow-  
ed up in the filthinesse of  
horrible murders, fornica-  
tions and adulteries, as in  
certaine over-whelming  
floods of the sea? Hast not  
thou by hating, as a deadly  
serpent, the peace of thy  
Country, and thirsting un-  
justly after civill warres,  
and often frequent spoyles,  
shut

shut up the gates of heavenly peace and repose against thine owne soule? Being now left alone as a withering tree in the midst of a field, remember (I beseech thee) the vaine and idle phancies of thy Parents, and brethren, together with the untimely death that befell them in the prime of their youth; and shalt thou for thy religious deserts, be reserved to live some hundreds of yeares, or to attaine to the age of *Methusalem*, being now bereft almost of all succeeding posterity? No surely, but unlesse (as the Psalmist saith) thou shalt be more speedily converted unto our Lord, that King  
E will

\* Psal. 7.

13.

\* Deut. 32.

39.

\* Esa. 52.2.

\* Psal. 2.12.

The repro-  
ving of  
Fortiper.

will shortly \* Brandsb his  
sword against thee, who by  
his Prophet saith \* I will  
kill, and I will cause to live,  
I will strike, and I will heale,  
and he is not who can deliver  
out of my hand. Bee thou  
therefore \* shaken out of thy  
fleshy dust, and withall thy  
heart converted to him, who  
hath created thee, that  
\* When his wrath shall short-  
ly burne out, thou mayest be  
blessed in hoping on him.  
But if otherwise, eternall  
paines will be heaped up  
for thee, where thou shalt  
bee ever tormented and ne-  
ver consumed in the cruell  
jawes of Hell. Thou also  
who like to the sundry co-  
loured Parde art divers in  
manners and diverse in mis-  
chiefes,

cheifes, whose head now  
weareth hoare, who art  
seated in a Throne full of  
deceipts, and from the bo-  
tome even to the very top  
deflowred with sundry de-  
testable murders and adul-  
teries, a naughty sonne of  
a good King, as another  
*Manasses* sprung from *Eze-  
chias*, *Vortiger* thou Tyrant  
of the *Demetians* why dost  
thou astonished stearve a-  
way? What! doe not such  
violent gulfes of sinnes  
(which thou dost swallow  
up as most pleasant wine, if  
thou thy selfe art not rather  
swallowed up by them)  
yet satisfie thee, especi-  
ally since the end of thy  
life dayly now also approa-  
cheth? Why dost thou  
E 2 heavily

\* 2 Cor. 6.  
2.

\* Math. 24.  
20.

\* Psal. 33.  
15.

heavily clogge thy miserable soule with a lustfull sinne of all others the foulest; by putting away thine owne wife, and after her honourable death, with a certaine irrecoverable burden of thine impudent daughter? Wast not (I beseech thee) the residew of thy life in offending God, because as yet an *\* acceptable time and day of Salvation* shineth on the faces of the repentant, wherein thou mayest worke well, that thy *\* Flight may not be made in the Winter, or Sablath.* *\* Turne away* (according to the Psalmist) *from evill, and doe good, seeke forth blessed peace and follow the same, because the eyes of our Lord*

will



will bee cast upon thee,  
 when thou dost righteous-  
 nesse, *and his eares* will bee  
 then open unto thy prayers,  
 and he will not destroy thy  
*memory out of the land of the*  
*living,* thou shalt cry and  
 he will heare thee, *and out*  
*of thy tribulations* deliver  
 thee, for Christ doth never  
 despise \* *an heart that is*  
*contrite and humbled* with  
 his feare. Otherwise \* *the*  
*worme of thy torture shall*  
*not dye,* *and the fire of thy*  
*burning be never extingui-*  
*shed.* And why art thou  
 rumbled in the old filth of  
 thy naughtinesse, yea since  
 the very first spring of thy  
 tender youth, thou Beare,  
 thou rider and ruler of ma-  
 ny, and guider of the cha-

\* Psal. 50.  
 19.

\* E/ay 66.  
 24.

Marc. 9. 44.

The re-  
 proving of  
 Caneglasse.

riot which is the Beares  
bearour, thou contemner  
of God, and depressour of  
his lot *Cuneglasse*, and by  
interpretation in Latine a  
yellow or golden butcher?  
why dost thou raise so  
great a warre as well against  
men as also against God  
himselſe, against men yea  
thy Country-men with  
thine especiall powers, a-  
gainst God with thine infi-  
nite offences? Why be-  
sides other thine innumera-  
ble ruines, having throwne  
out of doores thine owne  
wife, dost thou with the  
lustfull love, or rather bloc-  
kish dulnesse of thy minde,  
against the Apostles ex-  
presse prohibition, denoun-  
cing that no adulterers can  
be

*Galat. 1. 21.*

be partakers of the King-  
dome of heaven, esteeme  
(according to the Poet) as  
the exceeding dainties of  
the celestially nimphe, her  
detestable sister, who had  
vowed unto God the ever-  
lasting continency of her  
widdowhood? Why dost  
thou provoke with thine  
often injuries the lamenta-  
tions and sighes of Saints,  
by thy meanes corporally  
afflicted, which will in time  
to come like a terrible Lio-  
nesse, breake thy bones in  
peeces? \* *Desist* ( I beseech  
thee ( as the Prophet saith )  
*from wrath, and leave of thy*  
deadly, and ( that which  
will be ) thy selfe tormen-  
ting fury, which thou brea-  
thest out against heaven

\* *Psalm. 36. 8*

\* Tim. 6.  
17.

and earth which is against God and his flocke : make them rather with altered mindes to pray for thee, who possesse a power of binding over this world, when in this world they binde the guilty, and of loosing when they loose the penitent. \* *Be not (as the Apostle saith) proudly wise, nor hope thou in the uncertainty of riches, but in God who giveth thee many things abundantly, and by the amendment of thy manners purchase unto thy selfe a good foundation for hereafter, and obtaine a true, and truely everlasting life, and not a transitory one. Otherwise thou shalt know and see yea in this very world,*  
how

how bad and bitter a thing it is for thee to leave thy Lord God, and not have his feare before thine eyes, and in the next, how thou shalt be burned in the soule incompassing flames of endlesse fire, nor yet by any manner of meanes ever dye. For why the soules of the sinfull are as well eternall in perpetuall fire, as the soules of the just in perpetuall joy and gladnesse.

And likewise O Dragon of the Island, O depriver of many Tyrants, as well from their kingdomes as also from their lives, and among the fore-recited the last in my writing, but the first in thine owne mischiefe

The re-  
prooffe of  
*M. glocester.*

\* Jer. 23. 9.

chiefe, exceeding many in power, and also in malice, more liberall in giving, more licentious in sinning, boystrous in armes, but stronger in working thine owne soules destruction, *Maglocune*, to what end art thou (as one \* *Soken in the wine* pressed out of the *Sodomiticall* grape) foolishly moyled in that so ugly old deformity of thine offences? Why dost thou wilfully heape in bands upon thy kingly shoulders, such huge weights of finnes, not unlike (as I may say) unto the unsupportable burdens of great mountaines? Why dost thou not shew thy selfe unto the King of all kings (who hath made thee

as well in kingdome as also  
in stature of body higher  
than almost all the Dukes  
of *Britaine* besides) better  
likewise in vertues than the  
rest; but on the contrary  
side for thy finnes much  
worsen? The certaine affir-  
mation of which finnes, do  
thou a while with an in-  
different care, heare and  
listen unto, wherein I will  
not touch any whitte thy  
domesticall and higher  
offences (if yet any of  
them are light) but onely  
report those open ones  
which are spread farre and  
broade in the knowledge  
of all men. Didst not thou  
in the very first entrance of  
thy youth, most terribly  
opresse through sword,  
speare,

\* Psal. 54.  
24.

\* Esa. 33. 1

speare, and fire, the King  
thine uncle together with  
his most couragious bands  
of Souldiers, whose coun-  
tenances in battell were not  
much unlike unto young Li-  
ons? Little esteeming those  
words of the Prophet that  
say; \* *Men of blood and de-  
ceite shall not accomplish the  
middle part of their daies:* and  
were not the sequell of thy  
finnes such as insued ) yet  
what revenge shouldest  
thou expect at the hands of  
the just Iudge for this onely  
offence; He also saying by  
his Prophet: \* *Woe be to  
thee who spoylest, and shalt  
not thou thy selfe be spoiled?  
and thou who killest, shall not  
thy selfe be killed? and when  
thou shalt make an end of thy  
spoyling*



*spoyling, then shall thy selfe  
ruinate.*

But when the conceit of  
this usurping raigne had  
succeeded according to  
thine owne hearts wishe,  
didst not thou being taken  
with a desire of returning to  
the right way, day and  
night as then (perhaps  
through the deepe remorse  
of thy sinnefull conscience)  
chaw first of all, the cudde  
of thy many meditations  
about the service of God,  
and the observance of the  
rules of Monkes, and af-  
terwards make it knowne  
to the whole world, and  
for ever vow thy selfe be-  
fore Almighty God, and in  
the sight of Angels and men  
(breaking as it was thought  
those

those most large nets,  
wherein fat buls of thy sort  
are wont to be headlong in-  
tangled, and overcoming  
all temptations of thirst of  
Kingdomes, Gold, and Sil-  
ver, and which is greatest  
that of thine owne will)  
and wert professed a Monk  
without any thought ( as  
thy selfe didst say ) of vio-  
lating the same, and didst  
not thou being now be-  
come of a crow a dove, like  
the same bird, when shee  
sheareth swiftly with her  
singing wings the empty  
aire, and avoideth with her  
often winding turnes, the  
fell talons of the ravenous  
hawke, safely recover thy  
selfe to the cels, and repo-  
ses of Saints, as thy most  
trusty

truſty refuge? Oh how  
great a joy ſhould it have  
beene to our Mother the  
Church, if the enemy of  
all mankind had not lamen-  
tably pulled thee in a ſort  
out of her boſome! Oh  
how ample ſewell of Hea-  
venly hope, would have  
been inkindled in the hearts  
of deſperate ſinners, hadſt  
thou remained in thy bleſ-  
ſed eſtate! Oh what, and  
how great rewards in the  
Kingdome of Chriſt would  
have beene laid up for thy  
ſoule againſt the day of  
judgement, if that cruſty  
wolfe had not caught thee,  
who of a wolfe, was now  
become a Lambe (not much  
againſt thine owne will) out  
of the fold of our Lord, and  
made

made thee of a Lambe, a wolfe like to himselfe, againe? Oh how great a joy would the conservation of thy salvation have beene to God the holy Father of all Saints, had not the devill the miserable father of all castawaies, as an Eagle of monstrous wings and claws carryed thee captive away against all right and reason, to the unhappy roote of his children? And to be short, as great gladnes and sweetnesse, did thy conversion to righteousnesse minister to heaven and earth, as now thy detestable returne, after the manner of a sicke mastive unto the horrible vomit againe, breedeth grieve and lamentation: which

which being done; \* *The members* are now become the *armours of iniquity for sinne* and the devill, which in right sence should have beene busily imployed, as the *armours of justice for God*: for now with thy listening eares are not heard the praises of God sweetly sounded forth by the pleasant voices of Christs Souldiers, nor the Organs of ecclesiasticall melody, but thine owne praises (which are nothing) rung out after the fashion of *Bacchus* giddy rout, by the mouthes of thy villanous followers filled with lies, and also with foming malice, to the utter overthrow of every one of their neighbours, so  
as

\* Rom. 6.  
13.

as the vessell sometimes prepared for the service of God, is now turned to a vessell of durt, and what was once reputed worthy of Heavenly honour, is now worthily cast into the bottomlesse pit of hell. Neither yet is thy sensuall mind (which is overcome by the excesse of folly) any whit abated or debarred of his course with committing so great sinnes, but hot and prone (like a young colt that coveteth every pleasant pasture) runneth headlong forward, with irrecoverable fury, through the large fields of offences, in heaping new wickednesse on the head of the old. For the former marriage of thy  
first

first wife (although after thy violated vow of Religion, she were not lawfully thine) yet being sometimes thine, was now despised, another, the wife of a man then living, and hee no stranger, but thine own brothers sonne, being in her place beloved. Vpon which occasion that stiffe necke of thine (being already laden with many burthens of finnes) is now moreover with two monstrous murthers, the one of thy aforesaid Nevew, the other of her who sometimes was thy married wife (as with the outrageous extremity of thy sacriledge) from low to lower, and from bad to worser, bowed,

bowed, bended, and depressed downe. Afterwards also didst thou accept her, (by whose deccit and suggestion such mighty matter of offences was undergone) publickely, and (as the flattering tongues of thy parasites with faigned, but not faithfull words pronounce) lawfully as a widdow, but (as we) say most wickedly to be thine owne in wedlocke. And therefore what holy man is there, whose bowels being mooved with the narration of such an history, would not presently break out into weeping and lamentations? What Priest (whose heart lyeth open unto God) would not instantly upon the hearing of this,



this, with marveilous mourning cry out that saying of the Prophet: \* *Who shall give water to my head, and to mine eyes a fountaine of teares, and I will day and night bewaile those of my people, who are slaughtered.* For why full little (alas) hast thou with thine eares once heard that reprehension of the Prophet speaking in this wise:

\* Ier. 9. 1.

\* *Woe be unto yee ( O wicked men ) who have left the Law of the most holy God, and if ye shall be borne, your portion shall be to malediction, and if ye die, into malediction shall be your portion, al things that are from the earth, to the earth shall bee converted againe, so shall the wicked from malediction passe to perdition.*

\* Eccle. 4 1.  
11.

\* Eccle. 31.  
1.

\* Eccle. 5. 8

\* Pro. 29. 12

\* Pro. 29. 4

dition : (but ever supposed)  
if they returne not unto our  
Lord, receiving especially  
this admonition : \* Sonne  
thou hast offended, adde no  
farther offence thereunto, but  
withall, doe thou pray for the  
forgivenesse of the former.  
And againe, \* Forflow not  
to be converted unto our  
Lord, neither yet doe thou put  
off the same from day to day,  
for his wrath doth come sud-  
denly. Because as the Scrip-  
ture saith : \* When the King  
heareth the unjust word, all  
under his dominion become  
wicked. And, The just King  
(according to the Prophet)  
raiseth up his Region. But  
warnings truely are not  
wanting to thee, since thou  
hast for thine instructor the  
most

most eloquent Master, of almost all Britaine. Take heed therefore, lest that which Solomon noteth, befallerh not to thee, which is: *⁊ Even as he who stirreth up a sleeping man out of his heavy sleepe, so is that person who declareth wisdom unto a foole, for in the end of his speech will he say. What hast thou first spoken? Wash thine heart (as it is written) from malice (O Jerusalem) that thou maist be saved. Despise not (I beseech thee) the unspeakable mercy of God, calling by his Prophet, the wicked in this sort from their offences. ⁊ I will on the suddaine speake to the Nation, and to the Kingdome, that I may roote out,*  
and

\* Eccle. 22.  
8.

\* Iere. 18. 7

and disperse, and destroy, and overthrow. As for the sinner hee doth in this wise exhort him vehemently to penance. And if the same people shall do penance from their offence, I will also doe penance upon the evil which I have said that I would doe against them. And againe,  
 \* Who will give them such an heart, as they may heare me, and keepe my Commandements, and that it may be well with them all the daies of their lives, And also in the <sup>v</sup> Canticle of Deuteronomy, A people without counsell and prudence, I wish they would be wise, and understand, and foresee the last of all, how one pursueth a thousand and two put to flight ten thousand.

\* I. 7. 18. 8.

\* Deut. 32.  
28.

*thousands. And againe, our  
 Lord in the Gospell. \* Come  
 unto me all yee who doe la-  
 bour and are burthened, and  
 I will make ye rest. Take up  
 my yoake upon you, and learne  
 of me, because I am meeke  
 and humble of heart, and yee  
 shall finde repose in your  
 soules. For if thou dost  
 hearkento these admoniti-  
 ons, but with deafe eares, if  
 thou contemnest the Pro-  
 phets, if thou despisest  
 Christ, and (although most  
 base we are) makest no ac-  
 count of us, so long as with  
 sincere pietie and puritie  
 of minde, we observe the  
 same of the Prophet, that  
 we may not bee found,  
 \* Dumb dogges, not able to  
 bayke (howsoever I for  
 F mine*

\* Mat. 11. 28

\* E/a. 56. 10

\* Esa. 58. 1.

Pro. 24. 24.

Ecc'e. 24. 27

\* Pro. 24. 11.

mine own particular am not  
 of that singular fortitude,  
 in the spirit and vertue of  
 our Lord as to declare \* To  
 the house of Iacob their sins  
 and the house of Israel their  
 offences) and so long as wee  
 shall remember that of  
 Salomon. \* Who so termeth  
 the wicked to be just, shall be  
 accursed among the people,  
 and odious to nations, for they  
 who reprove shall have bet-  
 ter hopes. And againe, Re-  
 spect not with reverence  
 thy neighbour in his ruine,  
 nor spare thou to speake in  
 time of Salvation. And as  
 long also as wee forget not  
 this, \* Withdraw them away  
 by force, who are led to death,  
 and forbear not to redeme  
 them who are murdered;  
 be.

becaſe as the ſame Pro-  
phet ſaith \* *Riches ſhall not  
profit in the day of wrath,  
but juſtice delivereth from  
death.* And \* *If the juſt true-  
ly be hardly ſaved, where ſhall  
the wicked, and ſinner ap-  
peare?* If thou ſcorneſt us  
and all theſe, the darke-  
ſome flood of hell ſhall  
without all doubt eternally  
drowne thee in that deadly  
whirlepoole, and thoſe  
moſt terrible fiery ſtreames  
that ſhall ever torment and  
never conſume thee, and  
then ſhall the palpable  
knowledge of theſe paines,  
and ſorrow for finnes bee  
altogether to late and un-  
profitable unto him, who  
as now in this acceptable  
time and day of Salvation

\* Pro. 11. 4

\* Pro. 11.

31.

1 Pet. 4. 18.

deferreth his conversion unto the righteous way of of life. And here truly if not before was this so dolefull and lamentable an history of the miseries of our time, to have received a conclusion, that our mouth might no further discourse of the workes of men; But that we may not be esteemed fearefull or overwearied, whereby we might the lesse carefully avoyde that saying of *Esay*, which is,  
 \* *Woe be unto them who call good evill, and evill good, placing darkenesse for light, and light for darkenesse, bitter for sweete, and sweete for bitter, who seeing see not and hearing heare not, whose hearts are overshadowed with*

\* *Esa. 5. 10.*

*Mat. 13. 13.*



with a certaine thicke and  
blacke cloud of vices! We  
will breefely set downe,  
what and how great threat-  
nings are denounced (a-  
gainst these five aforeſayd  
laſcivious horſes, the fran-  
ticke followers of *Pharaoh*,  
through whom his army is  
wilfully urged forward to  
their utter deſtruction in  
the red ſea, and alſo againſt  
ſuch others) by the ſacred  
Oracles, with whoſe holy  
teſtimonies (as with a faire  
rooſe) the frame of this our  
little worke, may be moſt  
aſſuredly covered, that it be  
not ſubject to the ſhowres  
of the envious, which o-  
therwiſe would be mainely  
powred thereupon. Let  
therefore the holy Pro-  
phets

phets (who have beene unto mortall men the mouth in a sort) of God, and the Organ of the holy Ghost, forbidding evils, and favouring goodnesse) answere for us as well now as in that before, against the stubborn and proud Princes of this our age, that they may not say we menace them with such threatens, and so great terrors, onely of our owne invention, and overbusie talking rashnesse. For to no wise man is it doubtfull how farre more grievous the finnes of this our time are, than those of the first age, the Apostle saying *Any one transgressing the law, being convicted by two or three witnesses, shall dye,*

Heb. 10. 28.

dye, how much worse punishments thinke ye then that bee deserveth, who shall trample under his foote the Sonne of God? And he first of all appeareth before us, *Samuel* (by the Commandement of God) the stablisher of a lawfull kingdome, dedicated to God before his birth, undoubtedly knowne by admirable signes, to bee a true Prophet unto all the people, from *Dan* even to *Bersheba*, out of whose mouth the Holy Ghost thundreth to all the Potentates of the world, by denouncing unto *Saul* the first king of the *Hebrews*, onely because he did not accomplish some matters commanded him from our

1 Sam. 13. 13.

Lord in this sort. *Thou hast done foolishly, neither yet hast thou kept the Commandments of our Lord thy God, that he hath given thee in charge; which if thou hadst not committed, even now had our Lord prepared thy raigne over Israel for ever, but thy kingdome shall no farther arise.* And what did hee commit adultery, or any abominable murder like to the offences of this time? No truely, but broake in part a Commandement, because as well one of ours noteth; *The question is not of the quality of the sinne, but of the violating of the precept.* Also when he endeavored to answer (as hee thought) the objections  
and

and after the fashion of men  
wisely to make defences for  
his offences on this wise;  
*Yea I have heard the voyce  
of our Lord, and walked in the  
way through the which hee  
hath sent me: with this re-  
prehension was he corre-  
cted by him: What will our  
Lord have burnt offerings or  
oblations, and not rather  
that the voyce of our Lord  
should be obeyed? Obedience  
is truly better than oblati-  
ons, and to hearken unto him,  
better than to offer the fat of  
Rammes. Because as the sinne  
of Southsaying, so is it to re-  
sist, and as the offence of Ido-  
latry not to obey; in regard  
therefore thou hast cast away  
the Word of our Lord, hee  
hath also cast thee away that*  
F 5 thou

1 Sam. 15. 20

1 Sam. 15. 22

1. Sam. 15.  
28.

† be penitent

thou be not King. And a little after. Our Lord hath this day rent the Kingdome of Israel from thee, and delivered it up to thy neighbour, a man better than thy selfe. The triumpher of Israel truly will not spare, and will not be bowed with repentance, neither yet is hee a man that he may † doe pennance, (supposed ever) upon the hard stony hearts of the wicked: Wherein it is to bee noted how he saith, that to be disobedient unto God is the sinne of Idolatry. Let not therefore our wicked transgressors (while they doe not openly sacrifice to the gods of the Gentiles) flatter themselves that they are not Idolaters, so long  
as

as they treade like swine  
the most precious pearles  
of Christ under their feete.  
But although this one ex-  
ample as an invincible affir-  
mation might abundantly  
suffice to correct the wic-  
ked: Yet, that in the  
mouthes of many witnesses  
all the offences of *Britaine*  
may bee approved, let us  
passe to the rest. What  
chance d to *David* for num-  
bring his people, the Pro-  
phet *Gad* speaking unto him  
in this sort: *Thus saith our*  
*Lord. The choise of three is*  
*offered thee, Eleet to thee one*  
*of these which thou wilt, that*  
*I may execute it upon thee.*  
*Either shall there befall thee*  
*a famine for seaven yeares,*  
*or three monethes shalt thou*  
*flye*

2 Sam. 24.  
12.

flye thine enemies and they  
 pursue thee, or certainly  
 there shall be three dayes Pe-  
 stilence in thy land. For  
 being brought into great  
 streights upon this condi-  
 tion, and willing rather to  
 fall into the hands of God  
 who is mercitull, than into  
 those of men, he was hum-  
 bled with the slaughter of  
 L X X thousand of his sub-  
 jects, and unlesse with the  
 affection of an Apostolike  
 charity, he had desired to  
 dye himselfe for his Coun-  
 try-men, that the Plague  
 might not further consume  
 them, by saying, *I am the*  
*same person that have offēd*  
*the shepheard have dealt*  
*unjustly: these who are sheepe*  
*what have they sinned? Let*  
*thy*

2 SAM. 24.  
 17.



thy hand (I beseech thee) be turned against mee, and against the house of my Father. He should have purged the unadvised pride of his heart with his owne death. For what doth the Scripture afterwards declare of his Sonne. *And Solomon wrought what was not pleasing before our Lord, and he did not supply in his place, that hee might as his Father follow our Lord. And our Lord said unto him; Because thou hast thus behaved thy selfe, and not observed my covenant and precepts, which I have commanded thee, breaking it asunder; I will divide thy Kingdome, and give the same unto thy servant. Heare now likewise*

1 Reg. ii. 6.

1 Reg. ii.  
11.

\* 1 Reg.  
14.7.

\* 1 Reg.  
16.2,3,4.

wise what fell upon the two sacrilegious Kings of *Israel*, (even such as ours are) *Ieroboam*, and *Baasa*, unto whom the sentence and doome of our Lord, is by the Prophet in this sort directed: *For what cause have I exalted thee a Prince over Israel, \* in regard they have provoked me in their vanities. \* Behold I will stirre up after Baasha and after his house, and I will give over his house as the house of Ieroboam the Sonne of Nebat. who so of his blood shall dye in the City, the dogges shall eat him, and the dead carkeasse of his in the field, shall the foules of the aire devoure. What doth hee also threaten unto that wicked King*  
of

of *Israel*, a fellow souldier of the former band ( by whose collusion and his wives deceit, innocent *Naboth*, was for his Fathers Vineyard oppressed ) talking by the holy mouth of that *Elias*, yea the selfesame mouth that was instructed with the fiery speech of our Lord. *Thou hast killed, moreover likewise thou hast possessed, and after these thou wilt adde yet more.* Thus saith our Lord, in this very place, wherein the dogges have licked the blood of *Naboth*, they shall lick up thy blood also. Which that it fell out afterwards in that very sort we have certaine experience. But least perchance (according as it befell

1 Regs 21.  
19.

1 Reg. 22.  
22.

1 Reg. 22.  
23.

Psa. 94. 22.  
Ierc. 6. 14.  
& 8. 11.

befell unto the aforesaid *Achab*) The lying spirit which pronounceth vaine things, in the mouthes of your Prophets may seduce ye, harken ye to the speeches of the Prophet *Michaias*. Behold God hath suffered the spirit of lying to possesse the mouths of all thy Prophets that doe here remaine, and our Lord hath pronounced evil against thee. For even now it is certaine there are some Doctors replenished with a contrary spirit, preaching and affirming rather naughty pleasure then truth: whose words are softer then oyle, and the selfe same are darts, who say, peace, peace and there shall be no peace to them, who persevere in finnes,

finnes, as the Prophet in another place, on this wise speaketh. *It is not for the wicked to rejoyce saith our Lord.* Azarias also the sonne of Obed, did speake unto Asa, who returned from the slaughter of the Army of ten hundred thousand Ethiopians, saying, *Our Lord is with yee, while yee remaine with him, and if yee will seeke him out, he will be found by ye, and if ye will leave him, he will forsake ye.* For it Iehoshaphat but yeelding assistance unto a wicked King, was thus reproved by the Prophet Iehu, the sonne of Anany, saying. *If thou givest aid to a sinner, or lovest them whom our Lord doth hate,*  
the

Esa. 48. 22  
& 57. 21.

2 Para. 15.  
2.

2 Paral. 19.  
2.

*psal. 96. 10*

*2 Paral. 21  
21.*

*the wrath of God doth there-  
fore hang over thee, what  
shall become of them, who  
are fettered in the proper  
snares of their owne offen-  
ces? whose sinnes but not  
whose soules, we must of  
necessity hate, if wee will  
fight in the Army of our  
Lord, the Psalmist saying,  
Hate ye evill, who love our  
Lord. What was said to the  
sonne of the afore recited  
Iosaphat, named Ioram, that  
most horrible murtherer  
(who being himselfe a ba-  
stard, slew his noble bre-  
thren, that hee might pos-  
sesse the throne in their  
place) by the Prophet Eli-  
as, the wagon and wagoner  
of Israel? Thus speaketh  
(quoth he) the Lord God of  
thy*

thy Father David. Because thou hast not walked in the way of thy Father Iosaphat, and in the waies of Asa the King of Iudab, but hast made thy passage through the wayes of the Kings of Israel, and in unsensiblenesse according to the behaviour of the house of Achab, and hast moreover killed thy brethren, the sonnes of Iosaphat, men farre better then thy selfe; behold our Lord shall strike thee and thy children with a mighty plague. And a little afterwards. And thou shalt be marveilous sicke, of a disease of thy belly, until the entrailes of thy belly shal together with the malady it selfe from day to day passe forth away from thee. And listen also what the

2 Paral. 21.  
25.

2 Paral. 24.  
20.

Esa. 1. 2.

the Prophet *Zachary* the sonne of *Ioiades* menaced to *Ioas* the King of *Israel*, leaving our Lord even as ye now do, who arising, spoke in this manner to the People; Thus saith our Lord, why doe ye transgresse the Commandements of our Lord and doe not prosper? Because ye have left our Lord, he will also leave you. What shall I mention of *Esay*, the first and chiefe of the Prophets, who beginneth the proeme and enterance of his Prophesie, or rather vision, saying in this sort; Heare O yee Heavens, and O thou earth conceive in thine eares, because our Lord hath spoken, I have nourished children, and exalted them, but they them-



themselves have despised me. The Oxe hath knowne his owner, and the Ass the manger of his Master, but Israel hath not knowne me, and my people hath not understood. \* And after a few words, framing threatnings answerable to so great a folly, he saith: *The Daughter of Sion shall be utterly left as a shelter in the Vineyard, and as a hovell in the Cumber Garden, and a City that is sacked. And especial-conventing and accusing the Princes, he saith, Hear the word of our Lord (O yee Princes of Sodom,) perceive yet the Law of our Lord, O yee people of Gomorrah. Where truly it is to be noted, that unjust Kirgs are tearmed the*

\* From this place forward all the sentences of *Esay* are omitted in another Booke. *Esay*. i. 8.

*Esay*. i. 10.

the Princes of *Sodome*, for our Lord forbidding sacrifices and gifts to be offered unto him by such where we with greedy covetousnesse receive those offerings which in all Nations are displeasing unto God, and to ourowne destruction suffer them not to be bestowed on the poore and needy) speaketh to them who laden with abundance of riches, are likewise given to the filth of offences on this wise. *Offer not any more your sacrifice in vaine, your incense is abomination unto me.* And againe he denounceth. *And when yee shall stretch out your hands, I will turne away mine eyes from ye, and when ye shall multiply*

*Esa. i. 13.*

*Esa. i. 15.*

ply your prayers, I will not  
 heare. And hee declareth  
 wherfore he doth this, say-  
 ing; Your hands are full of  
 blood. And likewise show-  
 ing how he may be appea-  
 sed, he saith, Be ye washed,  
 be ye cleane, take away the e-  
 uill of your thoughts from  
 mine eyes, leave of to deale  
 perversly, learne to doe well,  
 seeke for the judgement, suc-  
 cour the oppressed, doe justice  
 to the pupill or Orphan. And  
 then assuming as it were the  
 part of a reconciling appea-  
 ser, he adding saith, If your  
 sinnes shall be as scarlet, they  
 shall be made white as snow:  
 & if they shal be as red as the  
 little worme, they shall be as  
 white as wooll. If ye shall be  
 willing and will heare me, ye  
 shall

Esa. i. 16.

Esa. i. 18.

Esa. 1. 23.

shall feede on the good things  
of the Land, but if ye wil not,  
and shall provoke mee unto  
wrath, the sword shall de-  
voure ye. Receive ye, heare  
the true and publike avou-  
cher witnessing without a-  
ny falshood or flattery, the  
reward of your good and e-  
vill, not like the soothing  
humble lippes of your Pa-  
rafites whispering poysons  
into your eares. And also  
directing his sentence a-  
gainst ravenous judges, he  
saith thus. *Thy Princes are  
unfaithfull, companions of  
theeves, all love gifts, hunt  
after rewards, they doe no ju-  
stice to the Orphan, the wi-  
dowes cause entreth not unto  
them. For this saith our Lord  
God of hosts, the strong one*  
of

of Israel. Alas, I will take  
 consolation upon my foes, and  
 be revenged upon mine ene-  
 mies, and the hainous sinners  
 shall be broken to powder and  
 offenders together with them  
 and all who have left our  
 Lord, shall be consumed. And  
 afterwards, The eyes of the  
 lofty man shall bee brought  
 low, and the height of men  
 hath bowed downe. And a-  
 gaine, Woe be to the wicked,  
 evill befall him, for he shall  
 be rewarded according to his  
 handy workes. And a little  
 after, Woe be unto ye who a-  
 rise earely to follow drunken-  
 nesse, and to drinke even to  
 the very evening, that ye may  
 vapouring fume with Wine.  
 The Harpe, and the Lyra,  
 and the Taber, and the Pipe,

Esa. 2. 11.

Esa. 3. 11.

Esa. 5. 11.

G

and

and Wine are in your banquets, and the worke of our Lord ye respect not, neither yet consider ye the workes of his hands. Therefore is my people led captive away, because they have not had knowledge, and their Nobles have perished with famine, and their multitude hath withered away with thirst. Therefore hath hell enlarged and dilated his spirit, and without measure opened his mouth, and his strong ones, and his people, and his lofty and glorious ones, shal descend down unto him. And afterwards, Woe be unto ye who are mighty for the drinking of wine, and strong men for the procuring of drunkenesse, who justify the wicked for reward,

Esa. 5. 22.

wards, and deprive the just man of his justice. For this cause even as the tongue of the fire devoureth the stubbell, and as the beate of the flame burneth up, so shall their roote be as the ashes, and their branch shall rise up as the dust. For they have cast away the law of our Lord of hosts, and despised the speech of the holy one of Israel. In all these the fury of our Lord is not turned away, but as yet his hand is stretched out. And somewhat after debating of the day of judgement and the unspeakeable feare of offenders, he saith. Howle ye out, because the day of our Lord is neere at hand (if then neere, what shall it now be thought to be) in regard

Esa. 13. 6.

G 2

destru-

destruction shall proceed from God. For this shall all hands be dissolved, and every mans heart shall wither away, and be bruised, small tortures and dolours shall hold them, as a woman in labour so shall they be grieved, every man shall at his neighbour stand astonished, burned faces shall be their countenances. Behold, the day of our Lord shall come, cruell and full of indignation, and of wrath, and fury, to turne the earth into a desert, and breake her sinners in small peeces from off her, because the starres of Heaven and the brightnesse of them, shall not unfold their light, the Sunne in his rising shall bee covered over with darknes, and the Moone shall



shall not shine in her season,  
and I will visite upon the e-  
vils of the world, and against  
the wicked their owne ini-  
quity, and I will make the  
pride of the unfaithfull to  
cease, and the arrogancy of  
the strong, I will bring full  
low. And againe, Behold,  
our Lord will disperse the  
earth, & he will strip her na-  
ked, and afflict her face, and  
scatter her inhabitants, and  
as the people, so shall be the  
Priest, and as the slave so  
shal be his Lord as the hand-  
maid so shall be her Lady, as  
the purchaser so shall be the  
seller, as the usurer, so shall  
be he that borroweth, as he  
who demandeth, so shall be he  
that oweth. With dispersing  
shall the earth be scattered,

Esa. 24 1.

G. 3

and

Esa. 24. 7.

and with sacking shall she be  
spoyled. For our Lord hath  
spoken this word. The earth  
hath bewailed, and hath flee-  
ted away, the world hath run  
to nothing, she is weakned by  
her inhabitants, because they  
have transgressed lawes,  
changed right, brought to  
ruine the eternall truce. For  
this shall malediction devour  
the earth. And afterwards,  
They shall lament all of them  
who doe in heart rejoyce, the  
delight of the timbrells hath  
ceased, the sound of the glad.  
some shall be silent, the sweet-  
nesse of the Harpe shall be hu-  
shed, they shall not with sing-  
ing drinke their wine, bitter  
shall the ipotion be to the  
drinkers thereof. The Cittie  
of vanitie is wasted, every  
house

house is shut up, no man entering in; an outcry shall be in the streetes upon wine, all gladnesse is forsaken, the joy of the land is transferred, solitarinesse is left in the town, and calamitie shall oppresse the gates, because these things shall be in the midst of the land, and in the midst of the people. And somewhat afterwards, Swarving from the truth, have they wandred out of the right way, with the stragling of transgressors have they gone astray. Feare and intrapping falls, and a snare upon thee who art the inhabitant of the earth. And it shall come to passe: Who so shall flye from the voyce of the feare, shall tumble downe into the intrapping pit, and

E/s. 24. 26.

who so shall deliver himselfe out of the downefall, shall bee caught in the intangling snare: because the flood-gates from aloft shall be opened, and the foundations of the earth shall be shaken. With bruising shall the earth be broken, with commotion shall she be moved, with tossing shall she be tottered like to a drunken man, and she shall be taken away as if shee were a pavilion of one nights pitching, and her iniquitie shall hang heavie upon her, and she shall fall done, and shall not attempt to rise againe. And it shall be, that our Lord in the same day shall visit on the warfare of heaven in the high place, and on the Kings of the earth,

who

who are upon the earth, and they shall be gathered together in the bundle of one burthen into the Lake, and shall there be shut up in prison, and after many dayes shall they be visited. And the Moone shall blush, and the Sunne be confounded, when our Lord of hosts shall raigne in mount Sion and in Ierusalem, and be glorified in the sight of his Seniors. And after a while, yeelding a reason why hee threatneth in that sort, he saith thus, Behold the hand of our Lord is not shortned that he cannot save, neither yet is his eare made heavy that he may not heare. But your iniquities have divided betweene ye and your God, and your offences have hid his

Esay. 59. 1.

Esa. 59. 6.

face from yee, that he might not heare. For your hands are defiled with blood, and your fingers with iniquitie : Your lippes have spoken lying, and your tongue uttereth iniquity. There is not who calleth on justice, neither is there he who judgeth truly, but they trust in nothing, and speake vanities, and have conceived greefe, and brought forth iniquity. And a little after; Their workes are unprofitable, and the worke of iniquity in their hands, their feete runne into evill, and make haste that they may shed the innocent blood; their thoughts are unprofitable thoughts, spoyle and confusion are in their wayes, and the way of peace they have

not

not knowne, and in their  
steps there is no judgement,  
their pathes are made crooked  
unto them, every one who  
treadeth in them is ignorant  
of peace; in this respect is  
judgment removed farre off  
from yee, and justice taketh  
no hold of yee. And after a  
few words; And judge-  
ment hath beene turned back,  
and justice hath stoode a farre  
off, because truth hath fallen  
down in the streets, & equitie  
could not enter in, and truth  
is turned to oblivion, and  
who so hath departed from e-  
vill, hath layne open to  
spoyle. And our Lord hath  
seene, and it was not pleasing  
in his eyes, because there is  
not judgement. And thus  
farre may it suffice among  
many

Esai. 59. 14.

many, to recite a few sentences out of the Prophet *Esay*.

Now truly doe ye a while with diligent eares hearken unto him (who was foreknowne before he was formed in the belly, sanctified before hee came forth of the wombe, and appointed a Prophet in all Nations) *Ieremiah* I meane, what he hath pronounced of foolish people and cruell Kings, beginning moderately his Prophesie in this manner.

*Ierem. 2, 2.*

*And the Word of God was spoken unto me saying; Goe and cry in the eares of Ierusalem, and thou shalt pronounce. Heare the Word of our Lord thou house of Iacob,*



cob, and all ye kindreds of  
the house of Israel; Thus  
saith our Lord; What iniqui-  
ty have your fathers found in  
me, who have beene farre re-  
moved from me, and walked  
after vanitie, and are become  
vaine, and have not sayd,  
Where is he who made us a-  
scend out of the Land of  
Egypt? \* And after a few  
words; From the beginning  
of thine Age thou hast bro-  
ken my yoake, violated my  
bands, and sayd, I will not  
serve, I have planted thee  
my chosen vine, all true seede.  
How art thou therefore con-  
verted into naughtinesse O  
strange Vine? If thou shalt  
wash thee with Niter, and  
multiply unto thee the hearbe  
Borith, thou art spotted in  
my

\* In another booke  
this first  
sentence of  
Jeremy is  
onely men-  
tioned, and  
the rest all  
omitted.  
Jerem. 2, 20.

Jer. 2.29.

my sight with thine iniquity, saith our Lord. And afterwards; Why will yee contend with me in judgement? Ye have all forsaken me saith our Lord, in vaine have I corrected your children, they have not received discipline. Heare ye the Word of our Lord. Am I made a solitarinesse unto Israel, or a lateward Land? why therefore hath my people sayd, we have departed, we will come no more unto thee? What doth the Virgin forget her ornament, or the Spouse her gorget? my people truely hath forgotten mee innumerable dayes. \* Because my people are foolish, they have not knowne me, they are unwise and mad children. They are wise to doe evill,

\* Jer. 4. 22.

evill, but to doe well they  
have beene ignorant. Then  
the Prophet ſpeaketh in his  
owne person ſaying; O  
Lord thine eyes doe reſpect  
faith, thou haſt ſtroken them,  
and they have not ſorrowed,  
thou haſt broken them, and  
they have reſuſed to receive  
diſcipline, they have made  
their faces harder than the  
rocke, and will not returne.

And alſo our Lord: De-  
clare ye this ſame to the houſe  
of Iacob, and make it to bee  
heard in Iuda, ſaying: Heare  
ye fooliſh people who have no  
heart, who having eyes ſee  
not, and eares heare not.  
Ye will therefore not dread  
me ſaith our Lord, and yee  
will not conceive griefe from  
my countenance, who have  
placed

Jer. 5. 20.

1er. 5. 26.

placed the sand the bound of  
the sea, an eternall comman-  
dement which she shall not  
breake, and her waves shall  
be moved, and they cannot,  
and her sourses shall swell,  
and yet not passe the same.  
But to this people is framed  
an incredulous and an exas-  
perating heart, they have re-  
tired and gone their wayes,  
and not in their heart sayd,  
Let us feare our Lord God.  
And againe; Because there  
are found among my people  
wicked ones, framing wiles to  
intangell as if they were  
foulers, setting snares and  
ginnes to catch men; As a net  
that is full of birds, so are  
their houses fullfilled with  
deceites. Therefore are they  
magnified and enriched, they

are

are become grosse and fat, and have neglected my speeches most vildly, the orphans cause they have not sentenced, and the justice of the poore they have not adjudged. What shall I not visit over these saith our Lord? or shall not my soule be revenged upon such a nation? But God forbid, that ever shold befall unto you, which followeth, Thou shalt speake all these words unto them, and they shall not heare thee, and thou shalt call them, and they shall not answer thee, and thou shalt say unto them; This is the Nation that hath not heard the voice of their Lord God, nor yet received discipline, faith hath perished, and been taken away from out their

Ier. 7. 27.

Iere. 8. 4.

their mouth. And after some few speeches, *Whoso falleth doth he not arise againe, and who so is turned away, shall he not returne againe? why therefore is this people in Ierusalem, with a contentiouse aversion alienated? they have apprehended lying, and they will not come backe againe. I have beene attentive, and harkened diligently, no man speaketh what is good. There is none who doth penance for his sinne, saying, What have I done? All are turned unto their owne course, like a horse passing with violence into battle. The Kite in the sky hath knowne her time, the Turtle and Swallow and Storke have kept the season of their comming, but my people*

ple hath not known the judgement of God. And the Prophet being stricken into feare, with so wonderfull a blindnesse, and unspeakeable drunkennesse of the Sacrilegious, and lamenting them who did not lament themselves (even according to the present behaviour of these our unfortunate Tyrants) he beseecheth of our Lord, that an augmentation of teares might be granted him, speaking in this manner; *I am contrite upon the contrition of the daughter of my people, astonishment hath possessed me: is there no gumme in Galaad, or is there no Physition there? Why therefore is not the wound of the daughter of my people healed?*

Is. c. 8. 21.

healed? Who shall give water unto my head, and to mine eyes a fountaine of teares, and I will day and night bewaile the slaughtered of my people? who will grant me in the wilderness the Inne of passengers, and I will utterly leave my people, and depart from them, because they are all of them adulterers, a roote of offenders & they have bent their tong as the bow of lying, and not of truth, they are comforted in the earth, because they have passed from evil into evil, & not known me saith our Lord. And againe: And our Lord hath said, Because they have forsaken my law, which I have given them, and not heard my voice, nor walked thereafter, and have wandred away after

iere. 9. 13.



after the wickednesse of their  
owne heart, in that respect our  
Lord of hostes the God of Isra-  
el, saith these words, Behold I  
will feede this people with  
wormewood, & give them to  
drinke the water of gall. And  
a little after (speaking in the  
person of God) see there-  
fore thou doe not pray for this  
people, nor assume thou for  
them praise and prayer, be-  
cause I will not heare in the  
time of their outcry unto me,  
and of their affliction. What  
then shall now our misera-  
ble Governours doe, these  
few who found out the nar-  
row way and left the large,  
were from God forbid to  
powre out their prayers for  
such as persevered in their  
evils, & so highly provoked  
his

Iere. 17. 14

his wrath, against whom  
on the contrary side when  
they returned with all their  
hearts unto God (his divine  
Majesty being unwilling  
that the soule of man should  
perish, but calling backe  
the castaway that he should  
not utterly be destroyed )  
the same Prophets could  
not procure the Heavenly  
revenge, because not *Ionas*,  
when hee desired the like  
most earnestly against the  
*Ninevites*, could obtaine it.  
But in the meane while o-  
mitting our owne words,  
let us rather heare what the  
propheticall trumpet soun-  
deth in our eares speaking  
thus : *If thou shalt say in thy  
heart, why haue these evils  
befalne ? For the multitude*

*Ier. 13. 22*

of thine iniquities. If the E-  
 thiopian can change his skin,  
 or the Parde his sundry spots,  
 ye may doe also well when ye  
 have learned evill (supposed  
 ever) because ye will not.  
 And afterwards: These  
 words doth our Lord say to  
 this people, who have loved  
 to move their feete, and have  
 not rested, and not pleased our  
 Lord; now shall he remem-  
 ber their iniquities, and visit  
 their offences, and our Lord  
 said unto me, Pray thou not  
 for this people to worke their  
 good, when they shall fast, I  
 will not heare their prayers:  
 and if they offer burnt sacri-  
 fices and oblations, I will not  
 receive them. And againe,  
 and our Lord said unto me;  
 if Moses and Samuel shall  
 stand

Iere. 14. 10

Iere. 15. 1.

Iere. 15. 5.

Stand before me, my soule is not bent to this people, cast them out away from my face, and let them depart. And after a few words: Who shall have pittie on thee Ierusalem, or who shall be sorrowfull for thee, or who shall goe to pray for thy peace? Thou hast left me (saith our Lord) and gone away backward, and I will stretch forth my hand over thee, and kill thee. And somewhat after: Thus saith our Lord, Behold I do: imagine a thought against you, let every man returne from his evill course, and direct ye streight your waies and endeavours, Who said, we despaire, we will goe after our owne thoughts, and every one of us doe the naughtinesse of his

Iere. 18. 11

his euill heart. Thus therefore saith our Lord. Aske the Gentiles, who hath heard such horrible matters, which the Virgin Israel hath too often committed? Shall there faile from the rocke of the field, the snow of Libanus? or can the waters be drawne dry that gush out colde and flowing? because my people hath forgotten me. And somewhat also after this, propounding unto them an election, he speaking saith, Thus saith our Lord, Doe ye judgement and justice, and deliver him who by power is oppressed out of the hand of the malicious accuser; and for the stranger, and orphan, and widdow, doe not provoke their sorrow, neither yet

iere. 22. 3.

H

worke

worke ye unjustly the griefe  
of others, nor shed ye out the  
innocent blood. For if indeed  
ye shall accomplish this word,  
there shall enter in through  
the gates of this house, Kings  
of the lineage of David, sitting  
upon his throne. But if ye will  
not harken unto these words,  
by my selfe I have sworne  
(saith our Lord) that this  
house shall be turned into a  
desart. And againe, (for he  
spoke of a wicked King) I  
live (saith our Lord) if so be  
that Iechonias shall be a Ring  
on my right hand, I will  
plucke him thence away, and  
give him over into the hands  
of them who seeke his life.  
Moreover holy Abraham  
cryeth out saying: Woe be  
unto them who build a City in  
blood.

Jere. 22. 24

Abac. 2. 12

blood, and prepare a towne in iniquities, saying: Are not these things from our Almighty Lord? and many people have failed in fire, and many Nations have beene diminished. And thus complaining, hee beginneth his prophesie: How long (O Lord) shall I call, and thou wilt not heare? shall I cry out unto thee, to what end hast thou given mee labours and griefes, to behold misery and impiety? And on the other side; And judgement was set upon, and the Iudge hath taken in regard hereof, the Law is rent in peeces, and judgement is not brought fully to his conclusion, because the wicked through power treadeth the just under foote.

Abas. I. 2.

Abas. I. 3.

Osee 8.1.

\* Osee 8.4.

Amos 2.4.

In this respect hath passed  
 forth perverse judgement.  
 And marke yee also what  
 blessed Osee the Prophet  
 speaketh of Princes saying:  
 For that they have trans-  
 gressed my covenant, and or-  
 dained against my Law, and  
 exclaimed out. Wee have  
 knowne thee, because thou art  
 against Israel, they have per-  
 secuted good, as if it were e-  
 vill, \* They have raigned to  
 themselves and not by me,  
 they have held a Principality,  
 neither yet have they ac-  
 knowledged me. And heare  
 ye likewise the holy Pro-  
 phet Amos, in this sort  
 threatning: In three hainous  
 offences of the sons of Iudah,  
 and in foure I will not con-  
 vert them, for that they have

cap



cast away the Law of our Lord, and not kept his Commandements, but their vanities have seduced them. And I will send fire upon Iudah, and it shall eat the foundations of Ierusalem.\* Thus saith our Lord; In three grievous finnes of Israel, and in foure I will not convert them, for that they have sold the just for money, and the poore man for shooes, which they tread upon the dust of the earth, and with buffets they did beate the heads of the poore, and have eschewed the way of the humble. And after a few words : Seeke our Lord and ye shall live, that the house of Ioseph may not shine as fire, and the flame devoure it, and he shall not be, that can extinguish

\* Amos 2.6.

Amos 5.6.

\*Amo. 5. 10

it. \* The house of Israel hath hated him who rebuketh in the gates, and abhorred the upright word. Which Amos being forbidden that he should not prophesie in Israel, without any fawning flattery, answering saith: I was not a Prophet, nor yet the sonne of a Prophet, but a Goate herd, I was plucking Sicamores, and our Lord tooke me from my herd, and our Lord said unto me, Goe thy way and prophesie against my people of Israel, and now heare thou the Word of our Lord (For hee directed his speech unto the King) Thou sayest, doe not Prophesie against Israel, and thou shalt not assemble troopes against the house of Iacob. For which  
cause

Amos 7. 14

cause our Lord saith thus, Thy wife in the City shall play the harlot, and thy sonnes and daughters shall dye by the sword, and thy ground be measured by the cord, and thou in a polluted land shalt end thy life, but for Israel, shee shall be led from his owne Country a captive. And afterwards: Heare therefore these words, ye who doe outrageously afflict the poore, and practise your mighty power against the needy of the earth, who say, When shall the moneth passe over that we may purchase, and the Sabbath that wee may open the treasures. And within a few words after: Our Lord doth sweare against the pride of Jacob, if he shall neglecting

Amos 8.4.

Amos 8.7.

H 4 for-

Amos 9. 10.

Mich. 6. 10.

forget your actions, and if in these the earth shall not be disturbed, and every inhabitant thereof fall to lamentation, and the finall end as a flood ascend, and I will turn your festivall dayes into wailing, and cast on the loynes of every one hairecloth, and on the head of every man baldnesse, and make him as the mourning of one over his beloved, and those who are with him, as the day of sorrow. And againe: In the sword shall die all the sinners of my people, who say, Evils shall not approach, nor yet shall light upon us. And listen ye likewise, what holy Micheas the Prophet hath spoken saying: Hearken ye Tribes. And what shall adorne

dorne the City? shall not fire?  
and the house of the wicked  
hoording up unjust treasures,  
and with injury. unrighte-  
ousnesse. If the wrongfull  
dealer shall be justified in the  
ballance, & deceitful weights  
in the scales, by which they  
have heaped up their riches in  
ungodlinesse. And hearken  
also what threatens the fa-  
mous Prophet Sophonias  
thundereth out together:  
Neere draweth on (saith he)  
the great day of our Lord,  
neere it is at hand, and very  
swiftly approacheth. The voice  
of the day of our Lord is ap-  
pointed to be bitter and migh-  
ty, that day, a day of wrath,  
a day of tribulation and ne-  
cessity, a day of clouds and  
mist, a day of the trumpet and

Sopho. i. 14.

H 5

out.

outcry, a day of misery and extermination, a day of darknesse and dimnesse, upon the strong Cities, and high corners. And I will bring men to tribulation, and they shall goe as if they were blinde, because they have offended our Lord, and I will powre out their blood as dust, and their flesh as the dung of Oxen, and their silver and gold shall not be able to deliver them in the day of the wrath of our Lord. And in the fire of his zeale shall the whole earth be consumed, when the Lord shall accomplish his absolute end, and bring solitarinesse upon all the inhabitants of the earth. Come together and be joyned in one, thou Nation without Discipline, before ye be

be made as the fading flowre,  
before the wrath of our Lord  
falleth upon ye. And give  
care also unto that which  
the Prophet Aggeus spea-  
keth on this wise: Thus saith  
our Lord, I will once moove  
the Heaven, & Earth, & Sea,  
and dry land, and I wil drive  
away the Thrones of Kings,  
and roote out the powre of the  
Kings of the Gentiles, and I  
will chase away the chariots  
of those who mount upon  
them. Now also behold ye  
what Zacharias the sonne  
of Addo, that chosen Pro-  
phet said, beginning his  
prophecie on this manner:  
Returne ye to me, and I will  
returne unto ye, (saith our  
Lord) and be not like your  
Fathers, to whom the former  
Pro-

Aggei. 2. 22

Zach. 1. 3.

Zach. 5. 2.

Malac. 4. 1.

Prophets have imputed saying, Thus saith our Almighty Lord, Turne away from your waies, and they have not marked whereby they might obediently heare me. And afterwards: And the Angell asked me, what dost thou see? and I said, I see a flying sythe, which containeth in length twenty cubits. The malediction which hath proceeded upon the face of the whole earth: because every one of her theeves shall be punished even to the very death, and I will throw him away saith our Almighty Lord, & he shall enter into the house of fury, and into the house of swearing falshood in my name. Holy Malachy the Prophet also saith, Behold the



the day of our Lord shal come  
inflamed as a furnace, and all  
proud men, and all workers  
of iniquity shall be as stubble,  
and the approaching day of our  
Lord of hostes shall set them  
on fire, which shall not leave  
a roote nor a bud of them.  
And hearken ye also what  
holy Job debateth of the  
beginning and end of the  
ungodly, saying: For what  
purpose doe the wicked live,  
and have dishonestly worne  
even to old age, and their  
issue hath beene according to  
their owne desire, and their  
sonnes before their faces, and  
their houses are fruitfull, and  
no feare nor yet the scourge of  
our Lord is upon them. Their  
Cow hath not beene abortive,  
their great with young, hath  
brought

Job 21.7.

Iob 21. 17.

brought forth her young ones  
and not missed, but remaineth  
as an eternall breede: and  
their children rejoyce, and  
taking the Psaltery and  
Harpe, have finished their  
dayes in felicity, and fallen  
peaceable a sleepe downe  
into hell. Doth God therefore  
not behold the workes of the  
wicked? Not so truely; But the  
candle of the ungodly shall be  
extinguished, and destruction  
shall fall upon them, and dol-  
lors as of one in childbirth,  
shall with hold them from  
wrath; and they shall be as  
chaffe before the wind, and  
as the dust which the whirle-  
wind hath carryed away. Let  
all goodnes faile his children,  
let his eyes behold his owne  
slaugh-

slaughter, nor yet by our Lord  
let him be redeemed. And a  
little after he saith of the  
same men; *Who have rave-  
nously taken the flocke with  
the shepheard, and driven  
away the beast of the Orphans  
and engaged the Oxe of the  
Widow, and deceiving, have  
declined from the way of ne-  
cessity. They have reaped o-  
ther mens fields before the  
time, the poore have laboured  
in the Vineards of the mighty  
without hyre and meate, they  
have made many to sleepe na-  
ked without garments of the  
covering of their life they  
have bereaved them. And  
somewhat afterwards,  
when hee had thoroughly  
understood their workes,  
he delivered them over to  
darke-*

Iob 24. 2.

Iob 24. 18.

\* Iob 24. 20.

\* Iob 24. 22.

darkenesse. Let therefore his portion be accursed from the earth, let his plantings bring forth witherings; let him for this be rewarded according to his dealings: \* Let every wicked man like the unsound wood be broken in peeces. For arising in his wrath hath he overthrowne the impotent. Wherefore truly \* shall he have no trust of his life, when he shall beginne to grow diseased, let him not hope for bealth, but fall into languishing. For his pride hath beene the hurt of many, and he is become decayed and rotten, as the mallowes in the scorching heate, or as the yeare of corne when it falleth off from his stubble. And afterwards; If his children shall

shall be many, they shall be  
turned to the slaughter, and  
if he gather together silver  
as if it were earth, and like-  
wise purifie his gold as if it  
were durt, all these same shall  
the just obtaine. Heare yee  
moreover what blessed Es-  
dras that Library of the  
Law, threatneth in his dis-  
course on this wise. Thus  
saith our Lord God; My  
right hand shall not be spa-  
ring upon sinners, neither  
shall the sword cease over  
them who spill the innocent  
blood on the earth. Fire shall  
proceede from out my wrath,  
and devoure the foundations  
of the earth, and sinners as if  
they were inflamed straw.  
Woe be unto them who offend,  
and observe not my Comman-  
dements,

Iob 27. 14.

4 Esd. 15.  
22.

dements, saith our Lord, I will not forbear them. Depart away ye Apostatizing children, and doe not pollute my sanctuarie. God doth know who doe offend against him, and he will therefore deliver them over to death and to slaughter. For now have many evils passed over the round compasse of the earth. \* A sword of fire is sent out against yee, and who is he that shall restraine it? shall any man repulse a Lyon that hungereth in the wood? or shall any one quench out the fire when the straw is burning? our Lord God will send out evils, and who is he that shall repress them? and fire will passe forth from out his wrath, and who shall extinguish

\* 4 Efd. 16.  
3.

tinguish it? it shall brandi-  
shing shine, and who will not  
feare it? it shall thunder,  
and who will not shake with  
dread? God will threaten all,  
and who will not be terrified?  
before his face shall the earth  
tremble, and the foundations  
of the sea fleet from the depth.  
And marke ye also what  
Ezechiel the renowned Pro-  
phet, and admirable behol-  
der of the foure Evangeli-  
call creatures, speaketh of  
wicked offenders, unto  
whom pittifully lamenting  
before hand, the scourge  
that hung over Israel, our  
Lord doth say, Too farre  
hath the iniquity of the house  
of Israel and Iudah preva-  
iled, because the earth is fully  
filled with iniquity and un-  
clean-

Ezek. 9. 9.

\*Ezech. 5.  
8. & 11.

Ezech. 7. 23

Ezech. 14. 12

cleanneſſe. \* Behold I am,  
mine eyes ſhall not ſpare, nor  
yet will I take pittie. And af-  
terwards, Becauſe the earth  
is replenished with people,  
and the City fraughted with  
iniquity, I will alſo turne a-  
way the force of their power,  
and their holy things ſhall be  
polluted, prayer ſhall approach  
and ſue for peace, and it ſhall  
not be obtained. And ſome-  
what after, The Word of  
our Lord ( quoth he ) was  
ſpoken unto me ſaying; Thou  
ſonne of man, the land that  
ſhall ſo farre ſinne againſt me  
as tranſgreſſing it ſhall com-  
mit an offence, I will ſtretch  
forth my hand upon her, and  
breake in peeces her founda-  
tion of bread, and ſend upon  
her famine, and take away  
man-



mankind and cattle from her; and if these three men, Noah, Daniel, and Iob bee in the midst of her, they shall not deliver her, but they in their justice shall be saved, saith our Lord. If so be that also I shall bring in evill beasts upon the land and punish her, she likewise shall be turned to destruction, and there shall not be one who shall have free passage from the face of the beasts, and admit these three men are in the midst of her, I live (saith our Lord) if their sonnes and daughters shall be preserved, but they alone shall be saved; and as for the land it shall fall to confusion. And againe; The sonne shall not receive the unrighteousnesse

Ezekiel 8. 20

nesse of the Father, neither yet the Father the sonnes unrighteousnesse. The justice of the just shall be upon himselfe. And the unjust man, if he turneth him away from all the iniquities which he hath done, and keepeth all my Commandements, and doth justice and abundance of mercy, hee shall live in life and shall not dye. All his sinnes, whatsoever he hath committed, shall have no further being; he shall live the life in his owne justice which hee hath performed. Doe I with my will voluntarily wish the death of the unrighteous (saith our Lord) rather than he should returne from his evill way and live? But when the just shall turne him-

himselfe away from his justice, and doe iniquity, according to all the iniquities which the unrighteous hath committed, all the just actions (which hee hath done) shall remaine no further in memory. In his offence wherein he hath fallen, and in his sinnes in which hee hath transgressed, he shall dye. And within some words afterwards: And all nations shall understand, that the house of Israel are led captive away for their offences, because they have forsaken me. And I have turned my face from them, and delivered them over into the hands of their enemies, and all have perished by the sword; according unto their uncleane

Ezech. 29.  
23.

uncleane finnes, and after their iniquities have I dealt with them, and turned my face away from them. This which I have spoken may suffice concerning the threatens of the holy Prophets: onely I have thought it necessary to intermingell in this little worke of mine, as well as the former menaces, a few words also borrowed out of the wisdom of *Salomon*, which declares unto Kings matter of exhortation or instructiō, that they may not say I am willing to lade the shoulders of men, with heaue and insupportable burthens of words, but not so much as once with mine owne finger (which is with speech

speech of consolation) to  
 moove the same. Let us  
 therefore heare what the  
 Prophet hath spoken to  
 rule us. *Love justice* (saith  
 he) *ye that judge the earth.*  
 This onely testimony (if it  
 were with a full and per-  
 fect heart observed) would  
 abundantly suffice to re-  
 forme the governours of  
 our Country. For if they  
 had loved Iustice, they  
 would also love God, who  
 is in a sort the fountaine  
 and originall of all justice.  
*Serve our Lord in goodnesse,*  
*and seeke him in simplicity of*  
*heart.* Alas who shall live  
 (as one before us hath  
 sayd) to see these things  
 performed by our Coun-  
 trymen, yea if perhaps they  
 I may

Sap. 1. 1.

Sap. 1. 1.

*Sap. 1. 2.*

may be any where accomplished: *Because he is found of those who doe not tempt him, he appeareth truly to them who have faith in him.*

*Sap. 1. 3.*

For these men without respect doe tempt God, whose Commandements with stubburne despight they contemne, neither yet doe they keepe to him their faith, unto whose Oracles be they pleasing, or somewhat severe, they turne their backs and not their faces. *For perverse thoughts doe separate from God, and this in the Tyrants of our time very plainly appeareth. But why doth our meannesse intermeddle in this so manifest a determination? Let therefore him*  
who

who is onely true (as wee  
have sayd) speake for us,  
the holy Ghost I meane,  
of whom it is now pro-  
nounced; The holy Ghost  
verily will avoyde the coun-  
terfetting of discipline. And  
againc. Because the spirit of  
God hath filled the globe  
of the earth. And after-  
wards, ( shewing with  
an evident judgement  
the end of the evill and  
righteous ) hee saith,  
How is the hope of the  
wicked as the downe that  
is puffed away with the  
wind, and as the smaske  
that with the blast is di-  
persed, and as the slender  
froth that with a storme is  
scattered, and as the memory  
of a guest who is a passenger

I 2

of

Sap. 1.2.

Sap. 1.5.

Sap. 5.15.

of one day. But the just shall live for ever, and with God remaineth their reward, and their cogitation is with the highest. Therefore shall they receive the kingdome of glory, and the crowne of beauty from the hand of our Lord. Because with his right hand he will protect them, and with his holy arme defend them. For very farre unlike in quality are the just and ungodly, as our Lord verily hath spoken saying, *Them who honour me I will honour, and who so despise me shall be of no estimation.* But let us passe over to the rest, *Hearken* (saith he) *all yee Kings and understand ye, learne ye judges of the bounds of the earth, listen with your eares*  
 who

1 Sam. 2 30.

sap. 6 2.



who conteine multitudes in  
awe, and please your selves in  
the troopes of nations. Be-  
cause power is given unto yee  
from God, and puiſſance from  
the highest, who will examine  
your actions, and sift your  
thoughts. For that when ye  
were ministers of his king-  
dome, ye have not judged up-  
rightly, nor kept the law of  
Justice, nor yet walked accor-  
ding to his will. It shall  
dreadfully and suddenly ap-  
peare unto yee, that a most  
severe judgement shall be gi-  
ven on them who governe.  
For to the meaner is mercy  
granted, but the mighty shall  
mightily sustaine torments.  
For he shall have no respect  
of persons, who is the ruler of  
all, nor yet shall he reverence

the greatnesse of any one, because he himselfe hath made both small and great, and care alike he hath of all: but for the stronger is at hand a stronger affliction. Vnto yee therefore (O Kings) are these my speeches, that yee may learne wisdom, and not fall away from her. For who so observe what things are just, shall be justified, and who so learne what things are holy, shall be sanctified. Hitherto have we discoursed no lesse by the Oracles of the Prophets, than by our owne speeches with the Kings of our Country, being willing they should know what the Prophet hath spoken saying, *As from the face of a Serpent, so flye thou sinnes:*

If

If thou  
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if thou shalt aproach unto  
 them, the teeth of a Lyon  
 will catch thee, their teeth  
 are such as kill the soules of  
 men. And againe, How  
 mighty is the mercy of our  
 Lord. and his forgivenesse to  
 such as convert themselves  
 unto him. And if wee have  
 not in us that Apostolicall  
 zeale, that wee may say, I  
 did verily desire to be ama-  
 tematised by Christ for my  
 brethren, Notwithstanding  
 we may from the bottome  
 of our hearts speake that  
 Propheticall saying; *Alas*  
*that a soule perisheth.* And  
 againe, \* Let us scarch out  
 our wayes, and seeke and re-  
 turne unto our Lord: Let us  
 lift our hearts together with  
 our bands to God in heaven,

Eccles. 17. 18.

Rom. 9. 3.

\* Thren. 3.  
40.

\*Phil. 1. 8.

And also that of the Apostle, *We covet that every one of yee should bee in the bowels of Christ.* And how willingly truly, as one tossed on the waves of the sea, and now arrived in a desired haven; would I in this place make an end (blushing shame forbidding me further to proceede) did I not behold such and so great mountaines of malice advanced against God by Bishops or other Priests, or clearkes, yea some of our owne order, whom as witnesses my selfe must of necessity first of all stone (according unto the Law) with the hard blowes of words (least I should be otherwise reprov'd of partiality towards

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wards persons) and then afterwards the people (if as yet they keepe their decrees) must pursue with their whole powers the same execution upon them, not to their corporall death but to the death of their vices and their eternall life with God. Yet (as before I have sayd) I doe crave pardon of them, whose lives I doe not onely prayse, but also preferre before all earthly treasure, and of the which (if it may be) yet before my death I desire and thirst to be a partaker: and so having both my sides defended with the double shields of Saints, and by those meanes invincibly strengthened to sustaine

staine all that arise against me, arming moreover my head in place of an helmet with the helpe of our Lord, and being most assuredly protected with the sundry assistances of the Prophets, I will boldly proceede notwithstanding the stones of worldly rioters flye never so fast about me.

**I**T is very aptly said, that sinne creepeth on as a Cancker, for no man in a moment becomneth absolutely evill, but even like the Sea that making his entry first at a little hole, and afterwards enlarging his passage, in the end breaketh downe the bancke, and overwhelmeth the whole land,

land; so vice hath her progresses in depraved mindes; the lamentable example whereof, we may in the history of *Britaine* apparantly behold. Our Authour hath already declared the infection of Heresie, the corruption of infidelity, the disorders of warre, and the dissolution of manners, that distempered the body of the Iland, he laid open the sores of the temporall governors to the end that medicines might have beene the better applyed for their remedies, and here now he beginneth to discover the grievous imperfections of the Clergy, which are truly so much the worse, by how much their lives ought  
to

to be more vertuous and  
exemplar; and yet would  
I have you to know, that  
these were defects not of  
Religion but of life, such  
as those offences of the  
Priests, Scribes, and Phari-  
sees, so often in the word  
of God recited, whose sins  
(although too foulely they  
soiled their owne soules)  
yet could they never staine  
the immaculate Church of  
God, committed unto their  
charge: Neither yet did  
*Gildas* as another *Elias*  
complaine that there was  
not one left but himselfe a-  
lone who worthily served  
God, since in sundry places  
he sheweth how many were  
yet here in this land whose  
holy lives deserved most  
high



high commendation, even as our Lord spake to the same *Elias* saying. There remained seven thousand in *Israel*, who never bowed their knees to *Baal*. But suppose *Britaine* had beene wholly drowned in the deepe Seas of offences, yet did *Italy*, *Greece*, and *Gall*, with many other mighty Provinces of the Christian world, flourish at the selfe same time, both in vertuous Life, and true Religion, not unlike the Kingdome of *Iudah*, which in that season, when *Elias* so complained of *Israel*, did notwithstanding openly maintaine the true worshipping of God; but this insueing Treatise telleth us that in the field of  
our

our Lord, there sprung up  
Cockell, and in his barne of  
purest Corne, there was  
found chaffe, and among his  
wisest Virgins, foolish ones,  
all which in this world can-  
not be separated, but re-  
maine untill the day of  
judgement, to be severally  
divided; thus doth he set  
before our eyes the begin-  
ning and proceeding of the  
wickednesse of *Britaine*,  
whose blessed soule posses-  
sed with a true zeale to  
God, departed to receive a  
Crowne of eternall glory,  
before the conclusion of  
this tragedy of sinne, for (as  
ye shall reade in venerable  
*Bede*) presently after the de-  
cease of *Gildas*, they fell to  
open errors, and then to disobe-

disobedience of the Church  
in withstanding the autho-  
rity of Saint *Augustine*, the  
first Arch-bishop of *Can-*  
*terbury*, although within a  
while afterwards, it pleased  
God of his singular mercy  
to recall them backe into  
his Catholike fold againe:  
Neither let any man ima-  
gine I have Translated this  
worke to disclose the faults  
of Pastors, and Superiours;  
For I had rather with *sem*  
and *Iaphet* conceale, then  
with *Cham* reveale the im-  
perfections of spirituall Fa-  
thers. But having *Englisht*  
the former part of *Gildas*,  
I did also (because I would  
not leave the worke maim-  
ed, and unperfect) adven-  
ture upon this latter, where-  
in

in I would wish the Readers to consider that if this flame of sinne did scorch the Cedars of *Libanus*, no doubt but it may burne the lesser silly shrubs, if it infected (I say) the spirituality, it may assuredly (& unlesse wee be ware) consume us of the Laity.

**B***ritaine* hath Priests, but some shee hath that are unwise; very many that Minister, but many of them impudent; Clearkes shee hath, but certaine of them deceitfull raveners; Pastors (as they are called) but rather wolves prepared for the slaughter of Soules, (for why they provide not for the common peoples commodity,

modity, but covet rather  
the gluttony of their owne  
bellies ) possessing the hou-  
ses of the Church, but ob-  
taining them for filthy  
lucres sake ; instructing the  
Lairy, but shewing withall  
moſt vilde examples, vices,  
and evill manners; ſeldome  
ſacrificing, and ſeldome  
with cleane hearts, ſtanding  
at the Altars; not correcting  
the Cominalty for their of-  
fences, while they commit  
the ſame ſins themſelves;  
deſpiſing the Commande-  
ments of Chriſt; and being  
carefull with their whole  
hearts to fulfill their owne  
luſtful deſires, ſome of them  
uſurping with uncleane feet  
the ſeate of the Apoſtle Pe-  
ter; but for the demerit  
of

of their covetousnesse falling downe into the pestilent chaire of the traitor *Iudas*; detracting often, and seldome speaking truly; hating verity as an open enemy, and favouring falsehoods, as their most beloved brethren; looking on the just, the poore, the impotent, with sterne countenances, as if they were detested Serpents, and reverencing the sinnefull rich men without any respect of shame, as if they were heavenly Angels, Preaching with their outward lipsthat almes are to be disbursed upon the needy, but of themselves not bestowing one halfe penny, concealing the horrible sinnes of the people,

le, and amplifying injuries  
offered unto themselves, as  
if they were done against  
our Saviour Christ; expel-  
ling out of their houses  
their religious mother per-  
haps, or sisters, and fami-  
liarly entertaining with in-  
decency strange women, as  
if it were for some more se-  
cret office, or rather, to  
speak truly, though fond-  
ly, (and yet not fondly to  
be, but to such as commit  
these matters) debasing  
themselves unto such bad  
features; and after all these  
seeking rather ambitionly  
ecclesiasticall dignities,  
then for the Kingdome of  
Heaven; and defending af-  
ter a tyrannicall fashion  
their atchieved prefer-  
ments,

in I would wish the Readers to consider that if this flame of sinne did scorch the Cedars of *Libanus*, no doubt but it may burne the lesser silly shrubs, if it infected (I say) the spiritualty, it may assuredly, & unlesse wee be ware,) consume us of Laity.

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ses of the Church, but ob-  
taining them for filthy  
lucres sake; instructing the  
Lay, but shewing withall  
examples, vices,  
sinners; seldome  
seldome  
standing  
correcting  
their of-  
fences; they commit  
themselves;  
commande-  
ment, and being  
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hearts to fulfill their owne  
lustful desires, some of them  
usurping with uncleane feet  
the seate of the Apostle Pe-  
ter; but for the demerit  
of

of their covetousnesse falling downe into the pestilent chaire of the traitor *Judas*; detracting often, and feldome speaking truth; hating verie their neyghbour as their enemy, and hating their good hoods. They have loved but themselves, and not the judgement of the just; they have despised the potent and the rich, and not the lowly and the meane; they have detested the good, and not the bad; they have verencing the rich, and not the poor; they have shamed the good men without any cause, as if they were heavenly Angels, Preaching with their outward lips that almes are to be disbursed upon the needy, but of themselves not bestowing one halfe penny, concealing the horrible finnes of the people,

ple, and amplifying injuries  
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re, or rather, to  
truly, though fond-  
ly and yet not fondly to  
commit, but to such as commit  
these matters) debasing  
themselves unto such bad  
features; and after all these  
seeking rather ambitiously  
ecclesiasticall dignities,  
then for the Kingdome of  
Heaven; and defending af-  
ter a tyrannicall fashion  
their atchieved prefer-  
ments,

ments, nor ever labouring  
with lawfull manners, to ad-  
dorne the same; negligent  
and dull to listen to the pre-  
cepts of the holy Saints (if  
ever they did so much as  
once heare that which full  
often they ought to heare)  
but diligent and attentive to  
the playes and foolish fi-  
bles of secular men, as if  
they were the very wayes  
to life, which indeede are  
but the passages to death,  
being hoarse, after the fa-  
shion of Bulls, with the a-  
bundance of fatnesse, and  
miserably prompt to all un-  
lawfull actions; bearing  
their countenances arro-  
gantly aloft, and having no  
verthelesse their inward  
sences, with tormenting an-  
g nawin

gnawing consciences, de-  
pressed downe to the bot-  
tome, or rather to bottome-  
lesse hell, with the gaining  
of one penny glad, and with  
the losse of the like valew  
sad, sloathfull and dumbe  
in the Apostolicall decrees  
(beit for ignorance or ra-  
ther the burden of their of-  
fences) and stopping also  
the mouthes of the learned,  
but singularly experienced  
in the decitfull shifts of  
worldly affaires; and ma-  
ny of this sort and wicked  
conversation, violently in-  
truding themselves into the  
preferments of the Church,  
yea rather buying the same  
at an high rate, then being  
any way drawne thereunto,  
and moreover as unworthy  
wretches,

wretches, wallowing (after the fashion of swine) in their old and unhappypuddell of intollerable wickednesse, after they have attained unto the seate of Priesthood or episcopall dignity, (who neither have been installed or resident on the same) for usurping onely the name of Priesthood, they have not received the orders or apostolicall preeminence, but how can they who are not as yet fully instructed in faith, nor have done penance for their sinnes, be any way supposed meet and convenient to ascend unto any ecclesiasticall degree (that I may not speak of the highest) which none but holy and perfect men

and followers of the Apostles, and (to use the words of the Doctor of the Gentiles) persons free from reprehension, can lawfully and without the foule offence of sacriledge undertake. For what is so wicked and so sinnefull as after the example of *Simon Magus*, (yea although with other faults, he were not before hand defiled) for any man with earthly price to purchase the office of a Bishop or Priest, that onely with holinesse and righteous life is lawfully compassed: but herein they doe more wilfully, and desperately erre in that they buy their deceitfull and unprofitable ecclesiasticall degrees

Act. 8. 18.

grees, not of the Apostles  
or their successours, but of  
tyrannicall Princes, and  
their father the devill; yea  
rather they raise this as  
a certaine rooſe and cove-  
ring of all offences, over  
the frame of their former  
ſerious life, that being pro-  
tected under the ſhadow  
thereof, no man ſhould  
lightly hereafter lay to  
their charge their old or  
new wickedneſſes, and  
hereupon they build their  
deſires of covetouſneſſe and  
gluttony, becauſe being  
now the rulers of many  
they may more freely  
make havocke at their  
pleaſures. For if truly any  
ſuch offer of purchaſing  
eccleſiaſticall promotion

were



were made by these impudent sinners, (I will not say with Saint *Peter*) but to any holy Priest, or godly King, they would doubtlesse receive the same answer which their Father *Simon Magus* had from the mouth of the Apostle *Peter*, saying: *Thy money be with thee unto thy perdition.* But (alas) perhaps they that order and advance these ambitious aspirers (yea they who rather throw them under foote, and for a blessing give them a cursing, whilst of sinners, they make them not penitents (which were more consonant to reason) but sacrilegious and desperate offenders, and in a sort install *Judas*, that traytor to

K                      his

*Mat. 26, 10.*

his Master, in the chaire of *Peter*, and *Nicolas* the author of that foule heresie in the seate of Saint *Stephen* the Martyr ) it may be did by the same meanes at the first obtaine their Priesthood themselves, & therefore doe not greatly dislike in their children, but rather respect the same race, that they their fathers did before hand assuredly runne. And also if finding resistance, in obtayning their Diocesses at home, and some, who severely renounce this chaffering of Church-livings, they cannot there attaine unto such a pretious pearle, then it doth not so much loathe as delight them, (after they have

have carefully sent their messengers before hand) to crosse the Seas, and travaile over most large Countries, that so in the end, yea although with the saile of their whole substance, they may winne and compasse such a pompe, and such an incomparable glory, or to speake more truely, such a durty and base deceit, and illusion. And afterwards with great show and magnificall ostentation, or rather madnesse, returning backe to their owne native soile, they grow from stoutnesse to statelinesse, and being wonted to leuell their lookes to the toppes of the mountaines, they now lift up their drowfie eyes

streight into the aire, yea to the very highest clouds, and as *Novatus* that foule hog, and persecutor of our Lords precious jewel, dealt sometimes at *Rome*, so do these intrude themselves againe into their owne Country, as Creatures of a new mould, yea rather as devillish instruments, being even ready in this state and fashion to stretch out violently their hands (not so worthy of the reverent Altars, as the revenging flames of hell) upon Christs most holy Sacrifices. What doe ye therefore (O unhappy people) expect from such *belly beasts* (as the Apostle calleth them ?) Shall your manners be amended by these, who

*Tit. I. 12.*

who doe not onely not apply their mindes to any goodnesse, but (according to the upbraiding of the Prophet) also *laboure to deale wickedly*? Shall ye be illuminated with such eyes as are onely with greedinesse cast on those things that leade headlong to vices (which is to say) to the gates of hell? Nay truely, if according to the saying of our Saviour, ye flie not these most ravenous wolves like those of *Arabia*, or avoide them as *Lot*, who ranne most speedily from the fiery showre of *Sodome* up to the mountaines, then being blinde and led by the blinde, ye will both together tumble downe into the

Iere. 9. 5.

Mat. 7. 16.

Gen. 19. 10

Mat. 15. 14.

infernal ditch. But some man perchance will objecting say, that all Bishops, or all Priests, (according to our former exception,) are not so wickedly given, because they are not defiled with the infamy of Scisme, pride, or uncleane life, which neither wee our selves will deny, but albeit wee know them to be chaste, and vertuous, yet will wee briefly answer.

1 Sam. 2.

11.

Examples  
of the Old  
Testament.

1 Sam. 4. 11.

What did it profit the High-Priest *Hely*, that he alone did not violate the Commandements of our Lord, in taking flesh with forkes out of the pots, before the fat was offered unto God, while he was puni-

shed

shed with the same revenge  
 of death wherewith his  
 sonnes were? what one  
 (I beseech yee) of them  
 whose manners wee have  
 before sufficiently declared  
 hath like *Abell* upon the  
 malicious emulation of the  
 more acceptable sacrifice  
 (which with the heavenly  
 fire ascended up into the  
 skies) beene martyred?  
 since they feare the re-  
 proach even of a seely or-  
 dinary word, which of  
 them *hath bated the counsell*  
*of the malicious, and not sate*  
*with the ungodly*, so that of  
 him as a Prophet, this may  
 be verified which was sayd  
 of *Enoch*; *Enoch walked with*  
*God and was not to be found in*  
*the vanity (forsooth) of the*  
 K 4 whole

*Abell.*  
*Gen. 4. 8.*

*Psa. 25. 59.*

*Enoch.*  
*Gen. 5. 24*

Noah.  
Genes. 7 7.

Melchise-  
deck.

Gen. 14. 18.

whole world, as then leaving our Lord and beginning to halte downe right after Idolatry? which of them like *Noah* in the time of the Deluge, hath not admitted into the Arke of Salvation (which is the now present Church) any adversary unto God, that it may be most apparent that none but innocents or singular penitents, ought to remaine in the house of our Lord? Who is he that offering sacrifice like *Melchisedeck*, hath onely blessed the conquerours, and them who delivering in the number of three hundred (which was in the Sacrament of the Trinitie) the just man have overthrowne the



the deadly armies of the  
 five Kings, together with  
 their vanquishing troopes,  
 and not coveted the goods  
 of others? Which of them  
 hath like *Abraham* at the  
 Commandement of God  
 freely offered his owne  
 sonne on the *Altar* to bee  
 slaine, that hee might ac-  
 complish a precept of  
 Christ, agreeable to this  
 saying, thy right eye if it  
 scandalizethought, to bee  
 pulled out,, and another  
 of the Prophet, that he is  
 accursed who withholdeth  
 his sword from shedding  
 blood? Who is he that as  
 a *Ioseph* hath rooted out of  
 his heart the remembrance  
 of an offered injury? Who  
 is he that as a *Moses* spea-

*Abraham.*

*Genes. 22. 1.*

*Math. 5. 29.*

*Ier. 48. 10.*

*Ioseph.*

*Gen. 50. 19.*

K 5 king

Moses.  
Exod. 19. 16.

Exod. 32. 3.

Phinees.  
Num. 25. 7.

king with our Lord in the Mountaine, and not there-upon terrified with the sounding trumpets, bath in a figurative sence presented unto the incredulous the two tables, and his horned face which they could not endure to see, but tremble to behold? Which of them, praying for the offences of the people, did from the very botome of his heart cry out, like unto him saying: *O Lord this people hath committed a grievous sinne; which if thou wilt forgive them, forgive it; otherwise blot me guilty out of thy booke?* Who inflamed with the admirable zeale of God hath couragiously risen for the revenge of fornication, curing

curing without delay by the present medecine of penance, the affection of filthy lust, lest the fire of the wrath of God should otherwise consume the people, as *Phinees* the Priest did, that by this meane justice for ever might be reputed unto him? Who verily of them hath in a morall understanding imitated *Iesus Nave* either for the utter rooting forth (even to the slaughter of the last and least of all) the seven Nations out of the land of promise, or for the establishing of spirituall *Israel* in their places? Which of them hath shewed unto the people of God their finall bounds beyond *Jordan* (that

*Ps. 105. 31.*

*Iesus Nave.*

*Josh. 24. 11.*

Phinees and  
Iesus.

Iephthē.

Ind. 11. 29.  
34.

1 Cor. 10.  
33.

(that it may be knowne what to every tribe is convenient) in such sort as the aforenamed *Phinees* and *Iesus* have wisely divided the land? Who is he that to overthrow the innumerable thousands of Gentiles, adversaries to the chosen people of God, hath as another *Iephthē*, for a sacrifice of a votive placion or appeasing, slaine his onely daughter (which is to be understood his owne proper will) immitating also therein the Apostle, saying, (*Not seeking what is profitable to me, but to many, that they may be saved*) which daughter of his, met the conquerours with drummes and daunces (to wit carnall desires?)

desires? ) Which of them that he might disorder, put to flight, and overthrow the campos of the proud Gentiles, by the number of three hundred (being as before we have sayd, the mystery of the blessed Trinity) and with his men holding in their hands, those noble sounding trumpets ( which are Propheticall and Apostolicall sences, according as our Lord sayd to the Prophet, *Exalt thy voyce as a trumpet*, and the Psalmist of the Apostles; *Their sound hath passed throughout the whole earth* ) and bearing also those famous flagons shining in the night season, with that most glittering fiery light (which are to

Gedcon.

*Lad. 7. 6. 16.*  
 & 20.

*Esay 58. 1.*

*Psal. 18. 5.*

2 Cor. 4. 7.

Jud. 6. 25.

Jud. 6 36.

Sampson.

to be interpreted the bodies of Saints adjoyned to good workes, and burning with the flame of the holy Ghost, yea having as the Apostle writeth, *This treasure in earthen vessels*) hath after the hewing downe of the Idolatrous grave (which is morrally meant, duske and darke desire) marched on like *Gedeon*, with an assured faith in the evident signe of the fleece, which to the Jewes was voyde of the heavenly moysture, but to the Gentiles made wet with the dew of the holy Ghost? Who is hee that (earnestly wishing to dye to this world, and live to Christ) hath as another *Sampson* utterly extingui-  
shed

shed such innumerable luxurious banquetters of the Gentiles, while they prayed their gods (which is meant while the senses of men extolled these earthly riches, according to the Apostle speaking thus; *And covetousnesse which is the service of Idols*) shaking with the power of both his armes the two pillars (which are to bee understood, the naughty pleasures of the soule and body) by the which the house of all worldly wickednesse is in a sort compacted, and underpropped? Who like *Samuel* that with prayers and the burnt sacrifice of a sucking lambe, drave away the feare of the *Philistians*,  
raised

*Phil. 1. 23.*

*Iud. 16. 30.*

*Iud. 16. 23, 24.*

*Coloss. 3. 5.*

*Iud. 16. 30.*

*Samuel.*

*1 Sam. 7. 9.*

1 Sam. 12. 17.

1 Sam. 10.

1 &amp; 17.

1 Sam. 13. 14.

&amp; 15. 18.

&amp; 16. 13.

1 Sam. 12. 3.

raised unexpected thunder-claps, and showring clouds, established without flattery a King, deposed him when he displeased God, and annointed another his better in his place and Kingdome, when he shall give to the people his last farewell, shall constantly appeare in this sort saying, *Behold I am ready, speake ye before our Lord and his annointed, whether ever I tooke away the Oxe or Asse of any man, if I have falsely accused any one, if I have oppressed any body, if I have received a bribe from the hands of any? Vnto whom it was answered by the people; Thou hast not wrongfully charged us, neither yet oppressed, nor taken*

any



any thing from the hands of any? Which of them like the famous Prophet *Elias*, who consumed with heavenly fire the hundred proud men, and conserved the fifty that humbled themselves; and afterwards denounced without fawning dissimulation, unto the unjust King (that sought not the Counsell of God by his Prophets, but of the Idoll *Accaron*) his imminent death, hath utterly overthrowne all the Prophets of *Baal* (which are interpreted worldly senses ever bent (as we have already sayd) to envie and avarice) with the lightning sword (which is the Word of God?) and as the same

*Elias*

*Elias.*

2 Reg. 1.9.  
11. & 13.

1 Reg. 18.  
40.

1 Reg. 17. 1

1 Reg. 19. 10.

Hælisæus.

2 Reg. 5. 23  
27.

*Elias* moved with the zeale of God, after the taking away of the ayrie showres from the Land of the wicked, who were now shut up with famine in a strong prison, as it were of penury for three yeeres and fixe moneths, being himselfe ready to dye for thirst in the desert, hath complaining sayd, *They have murthered (O Lord) thy Prophets and undermined thine Altars, and I alone am left, and they seeke my life?* Which of them like *Hælisæus* hath punished his deerely beloved disciple if not with an everlasting Leprosie, yet at least by abandoning him, who was extraordinarily burthened with the weight of world-

worldly coveting, those gifts which his Master before (although very earnestly entreated thereunto) dispised to receive: and which of these among us hath like him revealed unto his servant (who was troubled with despaire of life, and on a suddaine trembled at the warlike army of the enemies that besieged the City wherein hee was) through the fervency of his prayers, powred out unto God those spirituall visions, so as hee might behold a mountaine replenished with an heavenly assisting army, of warlike chariots & horsemen, who shined with fiery countenances, and also believe that he was stronger  
to

2 Reg. 6. 15  
& 17.

2 *Reg.* 4. 34Esaïas.  
*Esa.* 6. 6. 7.

to save, then foes to offend?  
 And which of them as the  
 afore-recited *Helizeus* with  
 the touch of his body, be-  
 ing dead truly to the world,  
 but living unto God, shall  
 raise up another course pe-  
 rishing and carried out with  
 a contrary funerall of death  
 undoubtedly to God, but  
 of life to vices, so as instant-  
 ly revived, hee may yeeld  
 humble thanks unto Christ  
 for his unexpected recove-  
 ry from the hellish tor-  
 ments of all mortall offen-  
 ces? which of them hath  
 his lips purified and made  
 cleane with the fiery coale  
 carried by the tongues of  
 the *Cherubin*, from off the  
 Altar (that his sinnes may  
 be quite wiped away with  
 the

the humility of confession)  
as it is written of *Esay*, by  
whose effectuall prayers  
adjoyned with the ayde of  
the godly King *Ezechias* an  
hundred fourescore and  
five thousands of the *Assi-  
rians* Army through the  
stroake of one Angell with-  
out the least print of any  
appearing wound, were  
overthrowne and slaine?  
which of them like blessed  
*Jeremy* for accomplishing  
the Commandements of  
God, for denouncing the  
threates thundred out from  
heaven, and for preaching  
the truth even to such as  
would not heare the same,  
hath suffered loathsome  
stinking prisons as momen-  
tary deaths? And to be breef  
what

2 Reg 19. 1.

*Esa.* 37. 1.

*Jeremy.*

*Jer.* 1. 17.

Iere. 20.

Heb. 11. 38.

what one of them ( as the Doctor of the Gentils said) hath endured like the holy Prophets to wander in mountaines, in dennes, and caves of the earth, to bee stoned, to be sawed in sunder, and attempted with all kindes of death, for the name of our Lord? But why doe wee dwell in examples of the old Testament as if there were none in the new? Let therefore them ( who suppose they doe without any labour at all, under the naked pretence of the onely name of Priesthood, enter this streight and narrow passage of Christian Religion) hearken unto us while we recite and gather in one a few

as the highest and cheefest  
flowers out of the large and  
pleasant meddow of the  
Saintly souldiers of the  
New Testament; which of  
ye (who rather sleepe than  
lawfully sit in the chaire of  
Priesthood) being cast out  
of the councell of the wic-  
ked, hath after the stripes of  
sundry rods, as the holy  
Apostles given from the  
bottome of his heart, thanks  
to the blessed Trinitie that  
he was found worthy to suf-  
fer disgrace for Christs true  
Deitie? What one for the  
undoubted testimony of  
God, having his braines  
dashed out with the Fullers  
clubbe; hath as *James* the  
first, a Bishop of the New  
Testament, suffered corpo-  
rall

Examples  
of the New  
Testament.

*Act. 11. 50.*

*Act. 16. 23.*

*Act. 5. 41.*

*Act. 12. 2.*

Act: 7. 57.

S. Peter,

rall death? Which of yee like *James* the brother of *John* was by the unjust Prince beheaded? Who like the first Deacon and Martyr of the Gospell (having but this onely accusation, that he saw God, whom the wicked miscreants could not behold) was by the ungodly hands stoned to death? What one of ye, like the worthy keeper of the keyes of the heavenly Kingdome, being nayled to the crosse with his feete upward, in regard of the reverence of Christ, whom no lesse in his death than in his life, he endeavored to honour, hath so breathed out his last gaspe? Which of yee for the confession



feſſion of the true word of  
Chriſt, hath like the veſſell  
of election, and choſen Do-  
ctor of the *Gentiles*, after  
ſuffering the chaines of im-  
prisonment, ſuſtaining of  
Shipwracke, after the ter-  
rible ſcourges of whips, the  
continuall dangers of Seas,  
of theeves, of *Gentiles*, of  
*Jewes*, and of falſe apoſtles,  
after the labours of famine,  
of faſting, &c. after his in-  
ceſſant care had over all the  
Churches, after his excee-  
ding trouble, for ſuch as  
ſcandalized, after his infir-  
mity for the weake, after his  
admirable peregrination o-  
ver almoſt the whole world  
in Preaching the Goſpel of  
Chriſt, through the ſtroke  
of the ſword loſt his head?

S. Paul.

L

which

S. Ignatius.

which of yee, as the holy Martyr *Ignatius*, Bishop of the City of *Antioch*, hath after his miraculous actions in Christ, for testimony of him beene broken in peeces by the jawes of Lyons, as hee was sometimes at *Rome*? whose words (being now led to his passion) when yee shall heare (if every your countenances were overcome with blushing) ye will not, onely in comparison of him esteeme your selves no Priests, but not truely so much as the meanest Christians; for in the Epistle which hee sent to the Church of *Rome*, he writeth thus: *From Syria even unto Rome, I fight with beasts,*

at Land and Sea, being bound  
and chained unto tenne Leo-  
pards, the Souldiers (I meane)  
appointed for my custody, who  
for our benefits bestowed upon  
them become more cruell but  
by their wickednesse am the  
better instructed, neither yet  
am I in this justified; Ob  
when shall come those beasts  
the causers of my Salvation  
(which are for me prepared)?  
when shall they be let out loose  
at me? when shall it be law-  
full for my carcas to enjoy  
them? whom I doe most ear-  
nestly wish to be eagerly in-  
gaged against me, and true-  
ly I will incite them to de-  
voure me, moreover, I will  
humbly pray, least perchance  
they should dread to touch my  
body (as in some others they

L 2 have

have heretofore done) yea also if they doubtfully stagger. I will offer violence, I will enforce my selfe upon them. Pardon mee (I beseech ye) I know what is commodious for me, even now I beginne to be the Disciple of Christ; let all envy, be it either of humane affection or else of spirituall wickednesse surcease, that I may diserne to obtaine Christ Iesus, let fires, let crosses, let cruelty of beasts, let breaking of bones, and renting of limbes, with all the paines of the whole body, and all the torments devised by the art of the devill, be altogether powred out on mee alone, so that I may merit to attaine unto Christ Iesus. Why do ye behold these things with  
the

the sleepey eyes of your  
soules? why do ye hear-  
ken unto them with the  
deafe cares of your senses?  
Shake off( I beseech yee )  
the darke some and blacke  
mist of the slothfulnesse of  
your hearts, that so ye may  
see the glorious light of  
truth and humility. A Chri-  
stian and he not meane, but  
a perfect one, a Priest not  
base, but one of the high-  
est, a Martyr not ordinary,  
but one of the chiefest,  
saith: *Now I begin to be the  
Disciple of Christ.* And ye  
like the same *Lucifer*, who  
was throwne downe out of  
Heaven, are puffed up with  
words not with power, and  
after a sort doe chaw under  
the tooth, and make pre-

Esa. 14. 13.

Esa. 37. 25.

Psa. 21. 7.

tence in your actions, even as the Authour of this your wickednesse hath exprest saying, *I will mount up into the Heavens, and be like unto the highest:* And againe, *I have digged and drunk water, and dried up with the steppes of my feete all the rivers of the bankes.* Where more rightly yee should have imitated him and harkened unto his words (who is doubtlesse the most true example of all goodnesse and humility) saying by his Prophet, *I am verily a worm and not a man, the reproch of men, and the outcast of the people.* Oh unspeakeable matter! that he called himselfe *the reproach of men,* when as he washed quite away

way the reproaches of the whole world. And againe in the Gospel, *I of my selfe am not able to doe any thing.* When as he being coeternall with the Father, coequall with the Holy Ghost, and consubstantiall unto both, Created not by the helpe of another, but by his owne Almighty power, the Heaven and Earth, with all their inestimable Ornaments, and ye neverthelesse have arrogantly lifted aloft your voyces, notwithstanding the Prophet saith, *Why doth earth and ashes swell in pride.* But that I may returne unto the purpose. which of yee (I say) like the famous Bishop of the Church of *Smerna Policar-*

*Ioh. 5. 30.*

*Eccle. 10. 9*

*St. Policarpus.*

*pus*, that witnesse of Christ, hath courteously entertained as guests at his table, those who violently drew him out to be burned, and being for the charity which he did beare unto Christ) brought to the stake sayd, *He who gave me grace to endure the torment of the fire, will likewise graunt mee without fastning of nayles to suffer constantly the flames.* And now overpassing in this my discourse mighty armies of Saints, I will as yet touch but one, for examples sake, *Basil*, I meane the Bishop of *Casaria*, who when hee was thus by the unrighteous Prince threatened, that (unlesse he would on the next morrow be as the

S. Basil,



the rest, defiled in the durty dunghill of the *Arrian* heresie) he was absolutely to be put to death, answered (as it is reported) *I truly will be to morrow the same as to day, and for thee, I wish thou wouldest not change thy determination.* And againe, *O would I had some worthy reward to bestow on him that would speedily discharge Basil from the bands of this breathing bellows.* What one of ye to daunt the menaces of Tyrants, doth inviolably keepe the rule of the Apostolicall speech, which in all times and ages when some ever hath beene observed by al holy Priests to suppress the suggestion of men, when they sought

*Act. 5. 29.*

to draw them headlong to  
naughtinesse, saying in this  
manner, *It behoveth rather  
to obey God then men.* Where-  
fore after our accustomed  
manner making our refuge  
unto the mercy of our  
Lord, and to the sentences  
of his holy Prophets, that  
they on our behalfe may  
now leuell the darts of their  
Oracles at unperfect Pa-  
stors (as before at Tyrants)  
so as thereby receiving  
compunctiō they may be  
cured, let us behold what  
manner of threates, our  
Lord doth by his Prophets  
utter, against slothfull and  
dishonest Priests, and such  
as doe not as well by exam-  
ples as words, rightly in-  
struct the people. For even

*Helv*

*Hely the Priest in Silo, for that hee did not severely proceed (with a zeale worthy of God) in punishing his sonnes, when they contemned our Lord, but (as a man overswayed with a fatherly affection) too mildly and remisly admonished them, was sentenced with this judgement by the Prophet speaking unto him: Thus saith our Lord, I have manifestly shewed my selfe unto the house of thy Father, when they were the servants of Pharaoh in Egypt, and have chosen the house of thy Father out of all the Tribes of Israel, for a Priesthood unto me. And a little after, Why hast thou looked upon mine incense, and upon my sacrifice, with a dishonest*

1 Sam. 2. 28

1 Sam. 2. 29.

honest eye? and hast honored thy children more then mee, that thou mightst blesse them from the beginning in all sacrifices in my presence? And now so saith our Lord: Because who so honour me I will honour them againe: and who so make no account of me shall be brought to nothing. Behold the dayes shall come and I will destroy thy Name, and the seede of the house of thy Father. And let this be to thee the signe, which shall fall upon thy two sonnes Ophnee and Phinees, in one day shall they both dye by the sword of men. If thus therefore they shall suffer paines, who correct them that are subjected under their charge, with onely words,  
and

and not with condigne punishment, what shall become of those who by offending exhort ye, and draw others unto wickednesse? It is apparant also what befell unto the true Prophet, who was sent from *Judah* to prophesie in *Bethel* and forbidden not once to taste any meate in that place, after the signe which he foretold, was fulfilled, and after hee had restored the wicked King, his withered hand againe, being deceived by another Prophet, (as he was tearmed) and so made to take but a little bread and water, his host speaking in this sort unto him, *Thus saith our Lord God; Because thou hast beene disobedient*

1 Reg. 13.  
21.

disobedient to the mouth of our Lord, and not observed the precept which thy Lord God hath commanded, and hast returned, and eaten bread and drunke water in this place, in which I have charged thee that thou shouldest neither eat bread nor drinke water, thy body shall not be buried in the Sepulcher of thy forefathers. And so (saith the Scripture) it came to passe, that after he had eaten bread and drunke water, he made ready his Asse, and departed, and a Lion found him in the way and slew him. Hearē yee also the holy Prophet Esay, how he speaketh of Priests on this wise. Woe be unto the ungodly, evil shall befall him; for the reward

Esai. 3. 11.

ward of his hands shall light  
upon him. Her owne exaētors  
have spoyled my people, and  
women have borne sway over  
her. O my people who tear me  
thee blessed, they themselves  
deceive thee, and destroy the  
way of thy foote steps. Our  
Lord standeth to iudge, and  
standeth to iudge the people.  
Our Lord will come unto  
iudgement with the elders of  
the people and her Princes.  
Ye have consumed my Vine,  
the spoile of the poore is in  
your house. Why doe ye breake  
in peeces my people, and  
grinde the faces of the poore,  
saith our Lord God of Hosts?  
And also; Woe be unto them  
who compose ungodly lawes,  
and writing have written in-  
justice, that they may oppresse  
the

Esa. 10. 1.

Esa. 28. 7.

the poore in judgement, and worke violence unto the cause of the lowly of my people, that widdowes may be their prey, and they make spoyle of the Orphans, what will ye doe in the day of visitation and calamity approaching a farre off? And afterwards, But these also in regard of wine have beene ignorant, and in respect of drunkennesse have wandered astray, the Priests have not understood, because of drunkennesse, and have beene swallowed up in wine, they have erred in drunkennesse, they have not knowne him who seeth, they have beene ignorant of judgement. For all tables are filled with the vomit of their uncleannesse, in so much as there is not any free




free place to be found. Heare  
therefore the Word of our  
Lord (O ye men ye deceivers)  
who beare authority over my  
people that in Ierusalem.  
For ye have sayd, we have en-  
tered into a truce with death,  
and with hell we have made  
a covenant. The overflowing  
scourge when it shall passe  
forth shall not fall upon us,  
because we have placed fals-  
hood for our hope, and by lying  
we have beene defended. And  
somewhat after, And haile  
shall overthrow the hope of  
lying, together with the de-  
fence. Waters shall overflow,  
and your truce with death  
shall be destroyed, and your  
covenant with hell shall not  
continue, when the overflow-  
ing scourge shall passe forth,  
ye

Esa. 28.14.

Esa. 28.17.

Esay. 29. 13

yee shall also be troden under  
foote, whensoever it shall passe  
along thorough yee, it shall  
sweepe ye away withall. And  
again, And  Lord hath  
sayd: Because this people a-  
proacheth with their mouth,  
and with their lippes glorifie  
me, but their heart is farre  
removed from me, behold  
therefore I will cause this peo-  
ple to admire with a great  
and amazed wonder. For  
wisedome shall decay and fall  
away, from her wisemen, and  
the understanding of her  
sages shall be concealed. Woe  
be unto yee that are profound  
in heart, to conceale counsell  
from our Lord, whose workes  
are in darkenesse, and they say  
who seeth us? And who hath  
knowne us? for this thought

of yours is perverse. And somewhat afterwards. Thus saith our Lord: Heaven is my seate, and the earth the footestool of my feete. What is this house that ye will erect unto me, and what place shall be found of my resting repose? all these things hath my hand made, and these universally have beene all created saith our Lord, on whom truly shall I cast mine eye, but on the humble poore man, and the contrite in spirit, and him that dreadeth my speeches? he that sacrificeth an ox, is as he that killeth a man; he that slaughtereth a beast for sacrifice is like him who beateth out the braines of a dogge; he that offereth an oblation is as he that offereth

Esay 66.1.

Ier. 2. 5.

Ier. 2. 7.

reth up the blood of an hogge;  
 he that is mindfull of fran-  
 kincense, is as he that honou-  
 reth an Idoll: Of all these  
 things have they made choice  
 in their wayes, and in their  
 abominations hath their  
 soule beene delighted. Listen  
 ye also what Ieremy that  
 Virgin and Prophet spea-  
 keth unto the unwise Pa-  
 stors in this sort; Thus saith  
 our Lord: What iniquity have  
 your fathers found in me, be-  
 cause they have removed  
 themselves farre off from  
 me, and walked after vanitie,  
 and are become vaine? And  
 somewhat after; And en-  
 tringin; ye have defiled my  
 Land, and made mine inhe-  
 rittance abomination. The  
 Priests have not sayd,  
 Where

Where is our Lord? and the  
rulers of the Law, have  
not knowne mee, and the  
pastours have dealt treache-  
rously against me. Wherefore  
I will as yet contend in judge-  
ment with you, saith our  
Lord, and debate the matter  
with your children. And a  
little afterwards, Astonish-  
ment and wonders have beene  
brought in the land. Pro-  
phets did Preach lying, and  
Priests did applaud with their  
hands, and my people have  
loved such matters. What  
therefore shall be done in her  
last and finall ends? To whom  
shall I speake and make prote-  
station that he may heare me?  
Behold their eares are uncir-  
cumcised, and they cannot  
heare. Behold the word of our  
Lord

Iere. 5. 30.

Iere. 6. 10.

Lord is uttered unto them for their reproach, and they receive it not : because I will stretch out my hand upon the inhabitants of the earth, saith our Lord. For why from the lesser even unto the greater, all study avarice, and from the Prophet even unto the Priest, all worke deceit, and they cured the contrition of the daughter of my people, with ignomy, saying, Peace, peace, and peace there shall not be. Confounded they are, who have wrought abomination : but rather they are not with a confusion confounded, and have not understood how to be ashamed. Wherefore they shall fall among those who are ruining, in the time of their visitation shall they

they rush headlong downe together, saith our Lord. And againe, All these Princes of the declining sort, walking fraudulently, being brasse and iron, are universally corrupted, the blowing bellows hath failed in the fire, the Hammer of mettals, in vaine hath melted, their malicious acts assuredly are not consumed, all them refuse and reprobate silver, because our Lord hath throwne them away. And after a few words, I am, I have seene saith our Lord. Goe your wayes to my place in Shilo, where my name hath inhabited from the beginning, and behold what I have done thereunto of the malice of my people of Israel. And now because ye have

iere. 6. 18.

iere. 7. 11.

have wrought all these works  
saith our Lord; and I have  
spoken unto yee, arising in the  
morning, and talking, and yet  
ye have not heard me, and  
have called yee, and yet yee  
have not answered. I will so  
deale towards this house,  
wherein my name is now cal-  
led upon, and wherein ye have  
confidence: and to this p'ace  
which I have given unto ye,  
and to your fathers, as I have  
done to Shilo, and I will cast  
yee away from my coun-  
nace. And againe, My  
children have departed from  
me, and have no abiding, and  
there is not he who any more  
pitcheth my tent, and advan-  
ceth my Pavillion: because  
the Pastors have dealt fondly  
and not sought out our Lord.

Where.

Iere. 10. 20.



Wherefore they have not understood, and their flocke hath beene dispersed. And within some words after, *What is the matter that my beloved hath in my houses committed many offences? Shall the holyflesh take away thy malitiousnesse from thee, wherein thou hast gloried? our Lord hath tearmed thy noone a plentifull, faire, fruitfull, goodly olive, at the voyce of the speech a mighty fire hath beene inflamed in her, and her Orchards have beene quite consumed therewith. And againe, Come ye to me, and be ye gathered together all ye beasts of the earth, make ye haste to devoure. Many Pastours have throwne downe my vine, they have trampled*

Iere. 11. 15

Iere. 12. 9.

M

my

Iere. 14. 10

my part under foote, they have given over my portion which was well worthy to be desired into a desert of solitarinesse. And againe he speaketh: Thus saith our Lord unto this people, which have loved to moove their seete, and not rested, nor yet pleased our Lord; now shall he remember their iniquities and visite their offences. Prophets say unto them, ye shall not see the sword, and there shall no famine be among ye, but our Lord shall give true peace unto ye in this place. And our Lord hath said unto me, The Prophets doe falsely foretell in my name, I have not sent them, neither yet laid my Commandement on them, they prophesie unto ye a lying vision,

sion, and diuination together  
with deceitfulnesse, and the  
seducement of their owne  
hearts. And therefore thus  
saith our Lord: in sword and  
famine shall those Prophets  
be consumed: and the people  
to whom they have prophesied  
shall by meanes of the famine  
and sword be cast out in the  
waies of Ierusalem, and there  
shall be none to bury them.  
And moreover; Woe be to  
the Pastours who destroy and  
rent in peeces the flocke of my  
pasture, saith our Lord. Thus  
therefore saith our Lord God  
of Israel unto the Pastours  
who guide my people, ye have  
dispersed my flocke, and cast  
them forth, and not visited  
them: Behold I will visite  
upon ye the malice of your en-  
deavours,

Iere. 23. 1.

deavours, saith our Lord. For the Prophet and the Priest are both defiled, and in my house have I found their evil, saith our Lord, and therefore shall their way be as a slippery place in the darke, for they shall be thrust forward, and fall down together therein, for I will bring evils upon them, the yeare of their visitation, saith our Lord. And in the Prophets of Samaria, I have seene foolishnesse, and they did prophesie in Baal, and deceived my people of Israel, and in the Prophets of Ierusalem, have I seene the like resemblance, adultery, and the way of lying, and they have comforted the hands of the wildest offenders, that every man may  
not

not be converted from his malice: they have bene all made to me as Sodome, and the inhabitants thereof as those of Gomorrha. Thus therefore saith our Lord to the Prophets; Behold, I will give them wormewood for their food, and gall for their drinke. For there hath passed from the Prophet of Ierusalem pollution over the whole earth. Thus saith our Lord of hosts; listen not unto the words of Prophets, who prophesie unto ye, and deceive ye, for they speake the vision of their owne heart, and not from the mouth of our Lord. For they say unto these who doe blaspheme me, our Lord hath spoken, peace shall be unto ye; and to all that walke

in the wickednesse of their  
owne hearts, they have said,  
Evil shal not fall upon them.  
For who was present in the  
counsell of our Lord, and hath  
seene and heard his speech,  
who hath considered of his  
word, and hearkened there-  
unto? Behold, the whirle-  
winde of the indignation of  
our Lord passeth out, and a  
tempest breaking forth, shall  
fall upon the heads of the  
wicked, the fury of our Lord  
shall not returne, untill the  
time that he worketh and un-  
till he fulfilleth the cogitati-  
on of his heart. In the last  
daies of all shal ye understand  
his counsell. And little also  
doe ye conceive and put in  
execution, that which the  
holy Prophet *Joel* hath like-  
wise

wise spoken in admonishment of sloathfull Priests, and Lamentation of the Peoples dammage for their iniquities, saying: *Awake ye who are drunke, from your wine, and weepe and bewaile ye all, who have drunke wine even to drunkennesse, because joy and delight are taken away from your mouthes. Mourne yee Priests, who serve the Altar, because the fields have beene made miserable. Let the earth mourne, because corne hath become miserable, and wine beene dried up, oyle diminished, and husbandmen withered away. Lament ye possessions, in regard of Wheate and Barly, because the vintage hath perished out of the*  
M 4 field,

Joel 1. 6.

field, the vine withered up,  
the figges diminished: the  
pomegranates, and palme,  
and apple, and all trees of the  
field are withered away, in  
respect that the children of  
men have confounded their  
joy. All which things are  
spiritually to be understood  
by you, that your soules  
may not wither away with  
so pestilent a famine, for  
want of the word of God.  
And againe, Weepe out yee  
Priests, who serve our Lord,  
saying; Spare O Lord thy  
People, and give not over  
thine inheritance unto re-  
proch, and let not Nations  
hold dominion over them,  
that Gentiles may not say,  
Where is their God? And  
yet ye yeeld not your cares  
unto

Joel 2. 17.



unto these sayings, but admit of all matters by which the indignation of the fury of God is more vehemently inflamed. With diligence also attend ye what holy *Osee* the Prophet hath spoken unto Priests of your behavior. *Hear these words* (*O yee Priests*) and let the house of Israel, together with the Kings house mark them, fasten ye them in your eares, for that unto ye appertaineth judgement, because yee are made an intangling snare to the espying watch, and as a picked net more and worse then the toyle which the followers of hunting have framed. To ye also, may this kinde of alienation from our Lord, be meant by the

*Osee 5 1.*

*Amos 5.21*

Prophet *Amos* saying, *I have hated and rejected your festivall daies, and I will not receive the savour in your solemne assemblies, because albeit ye offer your burnt sacrifices and hosts, I will not accept them, and I will not cast mine eye on the vowes of your declaration. Take away from me the sound of your songs, and the Psalme of your Organs I will not heare. For why the famine of the Evangelicall meate consuming, in your abundance of victuals, the very bowels of your soules, rageth violently within ye, according as the aforesaid Prophet hath foretold, saying: Behold the daies shal come, saith our Lord, and I will send out*

*Amos 8.11.*

a famine upon the earth, not the famine of bread, nor the thirst of water, but a famine in hearing the word of God, and waters shall be mooved from sea even to sea, and they shal run over from the North even unto the East, seeking out the word of our Lord, and yet shall not find it. Let holy Micheas also pierce your eares, who not unlike a certaine heavenly trumpet soundeth shrilly forth against the deceitfull Princes of the People, saying: Hearken now yee Princes of the house of Iacob, is it not for yee to know judgement, who hate goodnesse, and seeke after mischiefes, who plucke their skinnnes from off men, and their flesh from their bones?

Miche. 3. 1.

bones? Even as they have eaten the flesh of my people, and flayed of their skins from them, broken their bones to peeces, and hewed them small as meate to the pot, they shall cry to God, and he will not heare them, and in that season turne his face away from them, even as they before have wickedly behaved themselves in their inventions. Thus speaketh our Lord of the Prophets who seduce my people, who bite with their teethes, and preach against them peace, and if a man giueth nothing to stoppe their mouthes, they raise and sanctifie a war upon him. Night shall therefore be unto yee in place of a vision, and darknesse unto yee in leme of diuination.

nation, and the sunne shall set  
upon your Prophets, and the  
day shall waxe darke upon  
them, and seeing droames  
they shall be confounded, and  
the diviners shall be derided,  
and they shall speake ill a-  
gainst all men, because there  
shall not be any one that will  
heare them, but that I my  
selfe shall doe mine uttermost  
& strongest endeavour in the  
spirit of our Lord, in judge-  
ment and in power, that I may  
declare unto the house of Ia-  
cob their impieties, and to  
Israel their offences. Hearken  
therefore unto these words ye  
Captaines of the house of Ia-  
cob, and ye remnants of the  
house of Israel, who abhorre  
judgment, and overthrow all  
righteousnesse, who build up  
Sion

Sion in blood and Ierusalem  
in iniquities: her rulers did  
judge for rewards, and her  
Priests answered for hire, and  
her Prophets did for money  
divine, and rested on our  
Lord, saying: And is not  
our Lord within us? evils  
shall not fall upon us. For  
your cause therefore shall Sion  
be ploughed up as a field, and  
Ierusalem as a watch cab-  
bin of a garden, and the  
mountaine of the house as a  
place of a wooddy wildernesse.  
And after some words en-  
suing, Woe is me for that I  
am become as he that gathe-  
reth stubble in the harvest,  
and a cluster of grapes in the  
Vintage, when the principle  
branch is not left to be eaten.  
Woe is me, that a soule hath  
peri-

Mich 7.1.

perished through earthly afflictions, the reverence of sinners ariseth even reverencing from the earth, and hee appeareth not that among men correcteth. All contend in judgement for blood, and every one with tribulation afflicteth his neighbour, for mischiefe hee prepareth his bands. Listen ye likewise how the famous Prophet *Sophonias* debated also in times past, with your fellow banqueters (for hee spake of *Ierusalem*, which is spiritually to be understood, the Church or the soule), saying: O the Citty that was beautifull and set at liberty, the confident Dove hath not obediently hearkened to the voyce, nor yet entertained  
dis-

*Sopho. 3. 1.*

Soph. 3.3.

discipline, she hath not trusted in our Lord, and to her God she hath not approached. And he sheweth the reason why, Her Princes have beene like unto roaring Lyons, her Iudges as Wolves of Arabia did not leave towards the morning, her Prophets carrying the spirit of a contemptuous despising man; her Priests did prophane what was holy, and dealt wickedly in the law, but our Lord is upright in the midst of his people, and no unjust morning will he make, in the morning will he give his judgement. But heare ye also blessed Zachery the Prophet, in the Word of God, admonishing yee: For thus saith our Almighty Lord, Iudge ye righteous judgement and

Zach. 7.9.



and worke yee every one to-  
wards his brother mercy and  
pitty, and hurt yee not  
thorough your power the  
Widdow, or Orphan, or  
stranger, or poore man, and  
let not any man remember in  
his heart the malice of his bro-  
ther; and they have-beene  
stubborne not to observe  
these, and have yelded their  
backes to foolishnesse, and  
made heavie their eares that  
they might not hearken, and  
framed their hearts to be not  
perswasible that they might  
not listen to my law and  
words, which our *Almigh-*  
*ty Lord* hath sent in his spi-  
rit, through the hands of his  
former Prophets, and mighty  
wrath hath beene raised by  
our *Almighty Lord*. And  
again,

Zach. 10. 1.

againc, Because they who have spoken, have spoken molestations, and diviners have uttered false visions and deceitfull dreames, and given vaine consolations; in respect hereof they are made dry as sheepe, and are afflicted because no health was to be found; my wrath is heaped upon the Shepheards, and upon the Lambes will I visite.

Zach. 11. 3.

And within a few words after, The voyce of lamenting Pastors, because their greatness is become miserable. The voyce of roaring Lyons, because the fall of Iordan is become miserable: Thus saith our Almighty Lord; who have possessed have murthred, and yet hath it not repented them, and who have sold

sold them, have sayd; Our Lord is blessed and we have beene enriched. and their Pastors have suffered nothing concerning them. For which I will now beare no sparing hand over the inhabitants of the earth, saith our Lord. Heare ye moreover what the holy Prophet Malachy denounceth unto yee, saying, Yee Priests who despise my name, and have sayd: Wherein doe we despise thy name? in offering on mine Altar polluted bread: and yee have sayd, Wherein have we polluted it? In that ye have sayd: The table of our Lord is as nothing, and have despised such things as have beene placed thereupon; because if yee bring what is blind

Malach. 2. 6.

Mal. 3. 13.

blind for an offering, is it not  
evill? If ye set and apply  
what is lame or languishing,  
is it not evill? Offer there-  
fore the same unto thy gover-  
nour, if he will receive it, if  
he will accept of thy person,  
saith our Almighty Lord.  
And now doe ye humbly pray  
before the countenance of  
your God, and earnestly be-  
seech him (for in your hands  
have these things beene com-  
mitted) if happily he will ac-  
cept of your persons. And a-  
gaine, And out of your ra-  
venous theft ye have brought  
in the lame and languishing,  
and brought it in as an offe-  
ring. Shall I receive the  
same at your hands, saith our  
Lord? Accursed is the de-  
ceitfull man who hath in his  
flocke

locke one of the male kinde,  
and yet making his vow offe-  
reth the feeble unto our Lord,  
because I am a mighty King,  
saith our Lord of hosts, and  
my name is terrible among  
the Gentiles. And now unto  
ye appertaineth this Com-  
mandement, O yee Priests, if  
ye will not heare, and re-  
solve in your hearts to yeeld  
glory unto my name, saith  
our Lord of hosts, I will send  
upon ye poverty, and accurse  
your blessings, because ye have  
not settled these things on your  
hearts. Behold I will extend  
out an arme upon yee, and  
disperse upon your coun-  
tries the dunge of your so-  
lemnities. But that ye may  
in the meane time, with a  
more thirsting desire pre-  
pare

*Mala. 2. 5.*

pare your Organs and instruments of mischief, to be converted into goodnesse, hearken yee (it there remaineth as yet any so little inward listening in your hearts) what he speaketh of a holy Priest saying; *My covenant of life and peace was with him* (for historically he did speake of Levi and Moses) *I gave feare unto him, and he was timorous of me, he dreaded before the countenance of my name, the law of truth was in his mouth, and iniquitie was not found in his lippes, he walked with me in peace and equity, and turned many away from unrighteousnesse. For the lippes of the Priest shall keepe knowledge, and from*

fram out his mouth they shall  
 require the law, because hee  
 is the angell of our Lord of  
 hosts. And now againe hee  
 changeth his stile, and de-  
 sisteth not to rebuke and re-  
 prove the unrighteous,  
 saying; Ye have departed  
 from the way, and scandali-  
 zed many in the law, and  
 made voyde my covenant  
 with Levi, saith our Lord of  
 hosts. In regard whereof I  
 have also given ye over as  
 contemptible and abject a-  
 mong my people, according as  
 ye have not observed my  
 sayes, and accepted counte-  
 nance of men in the law. What  
 is there not one father of us  
 all? What hath not one God  
 created us? Why therefore  
 doth every one despise his  
 bro-

Mal. 2. 8.

Mal. 3. 2.

brother? And againe, Behold our Lord of hosts will come, and who can conceive of the day of his comming, and who shall endure to stand to behold him? For he shall passe forth as a burning fire, and as the fullers hearbe, and shall sit melting and trying silver, and he shall purge the sonnes of Levi, and clense them as gold and as silver.

Mal. 3. 13.

And somewhat afterwards, Your words have growne strong against me, saith our Lord, and ye have spoken thus. He is vaine who serveth God, and what profit because we have kept his Commandements, and walked sorrowfull before our Lord of hosts. We shall therefore now call the arrogant blessed, for  
because



because they are erected and  
builded up, while they worke  
iniquity, they have tempted  
God, and are made safe. But  
heare ye also what Ezechiel  
the Prophet hath spoken,  
saying: Woe upon woe shall  
come, and messenger upon  
messenger shall be, and the  
vision shall be sought for of  
the Prophet, and the law shall  
perish from the Priests; and  
counsell from the Elders.  
And againe: Thus saith our  
Lord; In respect that your  
speeches are lying, and your  
divinations vaine. For this  
cause, Behold, I my selfe un-  
doye saith our Lord; I will  
stretch out my hand on your  
Prophets, who see lies, and  
on them who speak vaine things,  
in the discipline of my people  
N they

Ezec. 7. 26.

Ezec. 13. 8.

Ezec. 13. 18

they shall not be, and in the Scripture, of the house of Israel, they shall not be written, and into the land of Israel they shall not enter, and yee shal know that I am the Lord, because they have seduced my people, saying, The peace of our Lord, and there is not the peace of our Lord. Here have they built the wall; and they annointed it, and it shall fall, And within some words afterwards; Woe be unto these who fashion pillowes, apt for every elbow of the hand, and make veiles upon every head of all ages to the subversion of soules, and the soules of my people are subverted, and they possesse their soules, and contaminated me unto my people for a handfull of barley, and a peece

peece of bread to the slaughter of the soules, whom it behooved not to dye, and to the delivery of the soules, that were not convenient to live, while yet talke unto my people that listeneth after vaine speeches. And afterwards: Say thou sonne of man, thou art earth which is not watered with raine, neither yet hath raine fallen upon thee in the day of wrath, in which thy Princes were in the midst of thee as roring Lions, ravening on their preyes, devouring soules in their potent might, and receiving rewards, and thy-widd-wes were multiplied in the midst of thee, and her Priests have despised my law, and defiled my holy things. Betweene ho-

Eze. 22. 4.

Eze. 12 30.

Eze 33.1.

ly and polluted, they did not distinguish, and divided not equally between the unclean and cleane, and from my Sabbath they veiled their eies, and in the midst of them they defiled. And againe, And I sought among them a man of upright conversation, and one who should altogether stand before my face, to prevent the times that might fall upon the earth, that I should not in the end utterly destroy it, and I found him not. And I powred out upon it, the whole designement of my minde, in the fire of my wrath for the consuming of them: I repaid their waies on their heads, saith our Lord. And somewhat after: And the word of our Lord was spoken unto

unto me saying: O Sonne of  
man, speake to the children  
of my people, and thou shalt  
say unto them: The land  
whereupon I shall bring my  
sword, and the people of the  
land shall take some one man  
among them, and ordaine him  
to be a watchman over them,  
and hee shall espie the sword  
comming upon the land, and  
sound with his trumpet, and  
signifie unto the people, who so  
truely shall then heare the  
sound of the trumpet, and yet  
hearing shall not beware: and  
the sword shal come and catch  
him, his blood shall light up-  
on his owne head, because  
when hee heard the sound of  
the trumpet, hee was not  
watchfull, his blood shall be  
upon him, and this man, for

N 3 that

that hee hath preserved his owne soule, hath delivered himselfe. But the watchman if he shall see the sword coming, and not give notice with his trumpet, and the people shall not beware; and the sword coming shall take away a soule from among them, both the soule it selfe is caught a captive for her iniquities, and I will also require her blood at the hand of the watchman. And thou O son of man, I have appointed thee a watchman over the house of Israel, and if thou shalt heare the word from out my mouth, when I shall say to a sinner, Thou shalt die the death, and yet wilt not speake whereby the wicked may returne from his way: both the  
unjust

unjust himselfe shall die in his iniquity, and truly I will require his blood also at thy hands. But if thou shalt forewarne the wicked of his way, that he may avoide the same, and he neverthelesse will not withdraw himselfe from his course, this man shall die in his impiety, and thou hast preserved thine owne soules And so let these few among a multitude of Propheticall testimonies suffice, by which the pride or sloath of our stubborne Priests may be repelled, to the end they may not suppose that we doe rather of our owne invention, then by the authority of the Lawes, and Saints denounce such threats against them. And

now let us also behold what the trumpet of the Gospell, sounding to the whole world, speaketh likewise to disordered Priests; for as wee have often said, this our discourse tendeth not to treat of them, who obtaine lawfully the Apostolicall seate, and such as rightly and skilfully understand how to dispose their spirituall foode ( in time convenient ) unto their fellow servants ( if yet at this time there remaine any great number of these in this our Country ) but wee onely talke of ignorant and unexpert Shepherds, who leave their flock, & feed on vaine matters, for learned and good Pastours are free  
from



from these vanities. And therefore it is an evident token that hee is not a lawfull Pastour, yea not an ordinary Christian, who rejecteth and denyeth these sayings, which are not so much ours (who of our selves are very little worth) as the decrees of the old and New Testament, even as one of ours right well doth say, *We do exceedingly desire that the enemies of the Church should also, without any manner of truce, be our adversaries: and that the friends and defendours thereof, should not onely be accounted our confederates, but also our fathers and governours.* For let every one with true examination, call

Math. 5. 13

his owne conscience unto account, and so shall he easily finde, whether according unto righteous reason hee possesseth his Priestly chaire or no. Let us see (I say) what the Saviour and Creator of the world hath spoken. *Ye are (saith hee) the salt of the earth, if that the salt vanisheth away, wherein shall it be salted? it prevaileth to no purpose any farther, but that it be cast out of the doores, and trampled under the feete of men.* This only testimony might abundantly suffice to confute all such as are impudent, but that it may be yet by the Words of Christ, more evidently proved, with what huge intollerable

ble bands of offences, these  
false priests, intangle and  
oppresse themselves, some  
other sayings are also to be  
adjoyned; For it followeth:  
*Ye are the light of the world.*

Math. 5. 14

*A City placed on a mountaine  
cannot be hid, neither yet doe  
they light a candle, and put it  
under a bushell, but upon a  
candlesticke, that it may shine  
unto all who are in the house.*

What Preist therefore of  
this fashion and time, who  
is so possessed with the  
blindenesse of ignorance,  
doth as the light of a most  
cleere burning candle, shine  
with the lampe of learning  
and good workes, in any  
house, to all that sit in the  
darke some night? What  
one is so accounted a safe  
pub-

Mat. 5. 16.

publike and apparant refuge, to all the children universally of the Church, that he may be to his countrymen a most defensible and strong City, situated on the top of an high mountaine? Moreover, which one of them can accomplish one day together, this that followeth: *Let your light so shine before men, that they may see your good workes, and glorifie your Father who is in Heaven*: Since rather a certain most obscure cloud of theirs, and the blacke night of offences, do in that sort hang over the whole Island, that they turne all almost away from the righteous course, and make them to wander astray through

through unpassable and  
cumberesome paths of wic-  
kednesse, and so their hea-  
venly Father is not onely  
by their workes not magni-  
fied, but also by the same  
intollerably blasphemed.  
And truely I gladly would  
in some historicall or mor-  
rall sense how so ever, wil-  
lingly interpret (as farre  
forth as our meanenesse  
could afford) these testi-  
monies of Holy Scripture,  
which are either already  
cited, or hereafter to be in-  
termixed in this Epistle, but  
for feare least this our little  
worke, should be unmea-  
surably tedious unto those  
whodespise, loathe, and dis-  
daine, not so much our spee-  
ches as Gods sayings, I  
have

Mat. 5. 19.

Mat. 7. 1.

Mat. 7. 3.

have already alledged, and  
meane hereafter to affirme  
these sentences plainly  
without any circumstance.  
And to proceed, within a  
few words after: *For who  
shall breake one of the least of  
these Commandements, and  
so instruct men, shall be called  
the least in the Kingdome of  
Heaven.* And againe, *Iudge  
ye not that ye may not be ad-  
judged: for in what judge-  
ment ye shall iudge, ye shall  
be iudged.* And which one  
(I pray you) of your Com-  
pany will regard this same  
that followeth; *But why dost  
thou see (saith he) the mote  
in the eye of thy brother, and  
considerest not the beame in  
thine owne eye? or how dost  
thou say to thy brother, suffer  
me*

me, I will cast the mote out of  
thine eye, and behold the  
beame remaineth still in thine  
owne eye? Or this insueing:  
Doe ye not give what is holy  
to dogges, neither yet shall  
ye cast your pearles before  
swine, least perchance they  
tread them under their feete,  
and turning against ye breake  
ye asunder, which hath most  
often befallen unto ye. And  
admonishing the People,  
that they should not by de-  
ceitfull Doctors (such as  
ye) be seduced hee saith:  
Keepe your selves carefully  
from false prophets, who come  
unto yee in the clothing of  
sheepe, but inwardly are ra-  
venous wolves: by their  
fruite shall ye know them. Do  
men gather grapes of thornes,

Mat. 7. 6.

Mat. 7. 15.

Mat. 7. 21.

or figs of thistles? So every good tree beareth good fruite, and the evill, evill. And somewhat afterward: Not every one who saith unto me, Lord, Lord, shall enter into the Kingdome of Heaven, but who so doth the will of my father that is in Heaven, he shall enter into the Kingdome of Heaven. And what shall then become of yee, who (as the Prophet hath said) beleeve God onely with your lippes, and not adhere to him with your hearts. And how doe ye fulfill that which followeth; Behold I send yee forth as sheepe among the midst of the wolves. Who doe cleane contrariwise, proceede as wolves against a flocke of sheepe;

Mat. 10. 16

or



or the other ensueing sentence; *Be ye wise as serpents and simple as doves*, since ye are onely wise to bite others, with your deadly mouthes, and not to defend (with the objection and adventure of your whole body) your head, which is Christ, whom with all the endeavours of your evill actions, yee treade under foote; neither yet have ye the simplicity of doves, but the resemblance rather of the blacke Crow, which taking her flight out of the Arke, (which is the Church of God) and finding the carren of earthly pleasures, did never with a pure heart returne back thither againe. But let us looke on the rest.

*Feare*

Mat. 10. 16

Mat. 10. 28

Feare ye not (saith he) them who kill the body, but are not able to slay the soule, but feare ye him, who can overthrow both soule and body into hell fire. Receive in your minds which of these ye have performed? And what one of yee is not wounded in the very deepe secrets of his heart, with this testimony following, which our Saviour uttereth unto his Apostles, of evill prelates, saying, Doe ye suffer them, the blinde are leaders of the blinde, but if the blinde be a guide to the blinde, both shall fall into the ditch. But the peop'le doubtlesse whom yee have governed, or rather beguiled, have just occasion to listen hereunto.

Mat. 15. 14.

Marke

Marke ye also the words of our Lord speaking unto his Apostles and to the people, which words likewise (as I heare) yee your selves are not ashamed to pronounce full often in publicke: *Vpon the chaire of Moses have Scribes and Pharisees sate, observe ye therefore and accomplish, all whatsoever they shall speake unto ye; but doe ye not according unto their workes. For they doe but speake, and they of themselves doe nothing. It is truely unto Priests a dangerous and superfluous doctrine, which is overclouded with sinfull actions. Woe be unto ye Hypocrites, who shut up the Kingdome of Heaven before men, your selves truely enter*  
not

Mat. 23. 2.

Mat. 23. 13.

not in, neither yet doe yee suffer those that are entering to passe in. For yee shall with horrible paines bee tormented, not onely in respect of the great offences of your wickednesse, which ye doe heape up for punishment in the world to come, but also in regard of those who dayly perish through your bad example, whose blood in the day of judgement shall be required at your hands.

Yeeld ye in like sort diligent attention unto the misery, which the Parable setteth before your eyes that is spoken of the servant, who saith, \* *in his heart, my Lord maketh delay*

\* Mat. 24.  
48.

lay in his comming, and upon this occasion perchance, hath begunne to strike his fellow servants, eating and quaffing with drunkards. The Lord of the same servant therefore (saith hee) will come on a day when hee doth not expect him, and in an houre whereof hee is ignorant, and will divide him (from holy Priests undoubtedly) and will place his portion with hypocrites (with them certainly who under the pretence of Priesthood doe shadow much iniquity) affirming that there shall bee weeping and gnashing of teeth; Which sorrow in this present life, neither for the daily ruines of the children of our holy Mother

1 COR. II. 1.

ROM. I. 25.

Mother the Church, nor yet for the desire of the Kingdome of Heaven, they have often sustained. But let us see what *Paul*, the true Schollar of Christ, and Master of the *Gentiles* (who is a mirrour of every ecclesiasticall Doctor, *Even as I* (saith he) *am the Disciple of Christ*) speaketh about a worke of such importance in his first Epistle on this wise: *Because when they have knowne God, they have not magnified him as God, or given thanks unto him; but vanished in their owne cogitations, and their foolish heart is blinded, affirming themselves to be wise, they are made fooles. Although this seemeth to be spoken*  
unto

unto the Gentiles; looke into it notwithstanding, because it may conveniently be applyed unto the Priests and people of this age. And after a few words, *Who have changed* (saith he) *the truth of God into lying, and have revered and served the creature rather than the Creator who is blessed for ever: therefore hath God given them over unto the passions of ignominy.* And againe, *And even as they have not approved themselves to have God in their knowledge, so God hath yeelded them up unto a reprobate sence, that they may doe such things as are not convenient, being replenished with all iniquitie, malice, uncleannesse of life, fornication,*  
love.

*Rom. 1. 25.**Rom. 1. 28.*

covetousnesse, naughtinesse,  
full of envie, murder, (of  
the soules truely of the peo-  
ple) contention, deceipt, wic-  
kednesse, backbiters detra-  
cters, hatefull to God, spite-  
full; proud, puffed up, devi-  
sers of mischieses, disobedient  
to their Parents, senselesse,  
disordered, without mercy,  
withont affection, who when  
they had knowne the justice of  
God, understood not that  
they who commit such things,  
are worthy of death. And  
now what one of the afore-  
cited sort hath indeede  
beene voyde of all these?  
And if he were, yet per-  
haps hee may be caught in  
the sense of the ensuing sen-  
tence, wherein hee saith;  
Not onely who doe these  
things,



things, but also who consent unto the doers, to wit, that none of them truly are free from this wickednesse.

Rom. 1. 31.

And afterwards; But thou according to thy hardnesse, and impenitent heart, dost lay up for thy selfe wrath, against the day of wrath, and

Rom. 2. 5.

revelation of the just judgement of God, who will yeeld unto every one according unto his workes. And againe,

For there is no acceptation of persons with God. For who-

Rom. 2. 11.

soever have offended without the Law, shall also without the law perish: whosoever have offended in the Law, shall by the Law be judged.

For not the hearers of the Law, shall with God be accounted just, but the doers

O

of

*of the law shall be justified. How severe a sentence shall they therefore sustaine, who not onely leave undone, what they ought to accomplish, and forbear not what they are forbidden, but also flie as an hideous snake, the very hearing of the word of God, though lightly sounding in their eares. But let us passe over to that which followeth to this effect: What shall wee therefore say, shall we continue still in our sinne, that grace may abound? God forbid, for we who are dead in sinne, how shall wee againe live in the same? And somewhat afterwards, Who shall separate us (saith hee) from the charity of Christ? tribulation,*

*Rom. 6. 1.*

*Rom. 8. 35*

lation, or distresse, or persecution, or famine, or nakednesse, or danger, or the sword? What one (I pray you) of all you, shall with such an affection be possessed in the inward secret of his heart, since ye doe not only labor for atchieving of piety, but also indure many things for the working of impiety, and offending of Christ? Or who hath respected this that followeth: *The night hath passed, and the day approached. Let us therefore cast of the workes of darknesse, and put on the armour of light, even as in the day, let us honestly walke, not in banqueting, and drunkennes, not in couches, and wantonnesse, not in contention, and*

Rom. 13. 12

1 Cor. 3. 10.

emulation, but put ye on our Lord Iesus Christ, and make no care to bestow your flesh in concupiscences. And againe, in the first Epistle to the Corinthians, hee saith: As a wise workemaster have I laid the foundation, another buildeth thereupon, but let every man consider how he buildeth thereon. For no man can lay any other foundation besides that which is Christ Iesus. But if any man buildeth upon this, gold, and silver, pretious stones, hay, wood, stubble, every ones worke shall be manifest; for the day of our Lord shall declare the same, because it shall be revealed in fire, and the fire shall prove what every mans work is. If any mans worke shall remaine,

remaine, all by the fire shall  
be adjudged. Who so shall  
build thereupon, shall receive  
reward. If any mans worke  
shall burne, he shall suffer de-  
triment. Know ye not that  
ye are the temple of God, and  
that the Spirit of God inha-  
biteth in ye? but if any man  
violate the Temple of God,  
God will destroy him. And  
again, If any man seemeth  
among yee to be wise in this  
world, let him be made a foole  
that he may become wise. For  
the wisdom of this world,  
is foolishnesse with God. And  
within some words after-  
wards: Your glorying is not  
good. Know ye not, that a lit-  
tle leaven corrupteth the  
whole masse? Purge ye there-  
fore the old leaven, that ye

1 Cor. 3. 18.

1 Cor. 5. 6.

1. Cor. 5. 9.

may be a new sprinkling. How shall the old leaven, (which is sinne) be purged away, that from day to day with your uttermost endeavours is encreased. And yet againe. *I have written unto ye in mine Epistle, that ye be not intermingled with fornicators, not truly the fornicators of this world, or the avaritious, ravenous, or idolatrous, otherwise ye ought to depart out of this world. But now have I written unto ye, that ye be not intermingled, if any one is named a brother, and be a fornicator, or avaritious, or an idolator, or a slanderer, or a drunkard, or ravenous, with such an one, ye should not so much as eate. But a felon condemneth not*  
his

his fellow theefe for stealing, or other open robbery, whom he rather liketh, defendeth, and loveth, as a companion of his offence. Also in his second Epistle unto the *Corinthians*; *Having therefore* (saith he) *this administration, according to that we have obtained mercy, let us not faile, but let us cast away the secrets of shame, not walking in subtilty, nor yet corrupting the word of God, (that is by evil example and flattery.) And in that which followeth, he doth thus discourse of wicked Doctors, saying: For such false apostles are deceitful workemen, transfiguring themselves in to the Apostles of Christ. And no wonder. For Sathan*  
 O 4 *him-*

2 Cor. 4. 2.

2 Cor. 11. 13

himselfe transfigureth him  
into an Angel of light. It  
is not much therefore if his  
ministers are transfigured as  
ministers of justice, whose  
end will be according unto  
their workes. Listen yee  
likewise what hee speaketh  
unto the Ephesians? and  
consider if ye find not your  
consciencs attainted as  
culpable of this that fol-  
loweth? where he denoun-  
ceth thus; I say and testifie  
this in our Lord, that ye doe  
not as now walke like the Gen-  
tiles in the vanity of their  
owne sence, having their un-  
derstanding obscured with  
darkenesse, alienated from the  
way of God, through igno-  
rance, which remaineth in  
them in regard of the blind-  
nesse

Ephes. 4. 17



nesse of their heart, who despairing, have yeelded themselves over to uncleannesse of life, for the working of all filthinesse and avarice. And which of ye hath willingly fulfilled this that next ensueth; Therefore be ye not made unwise, but understanding what is the will of God, and be ye not drunke with wine, wherein there is riotousnesse, but bee yee fulfilled with the holy Ghost. Or that which he saith to the Thessalonians. For neither have wee beene with ye at any time in the speech of flattery, as yourselves doe know; neither upon occasion of avarice, neither seeking to be glorified by men, neither by ye, nor any others, when as wee might be honoured,

O 5

Ephes. 5. 17

1 Thess. 2. 5

red as other Apostles of Christ. But wee have beene made as little ones in the midst of ye, or even as the nurse cherisheth her small tender children, so desiring yee, we would very gladly deliver unto yee, not onely the Gospel, but also our very lives. If in all things yee retained this affection of the Apostle, then might ye be likewise assured, that ye lawfully possessed his chaire. Or how have ye observed this that followeth: Yee know (saith hee) what precepts I have delivered unto yee. This is the will of our Lord, your sanctification, that ye abstaine your selves from fornication, and that every one of ye know to possesse his owne vessell, in honour

1. Thes. 4. 2

honour and sanctification, not in the passion of desire, like to the Gentiles who are ignorant of God, and that none of you doe encroach upon or circumvent his brother in his businesse, because our Lord is the revenger of all these. For God hath not called us into uncleannesse; but unto sanctification. Therefore who despiseth these, doth not despise man, but God. What one also among you hath advisedly and warily kept this that insueth: Mortifie therefore your members which are upon the earth, fornication, uncleannesse of life, lust, and evill concupiscence, for the which the wrath of God hath come upon the children of diffidence. Ye perceive therefore

Colos. 3. 3.

2 Tim. 3. 1

fore upon what offences the wrath of God doth chiefly arise, in which respect do ye likewise heare what the same holy Apostle with a Prophetickall spirit, foretelleth of you, and such as your selves, writing plainly in this sort to Timothy; For know you this, that in the last daies there shall be dangerous times at hand. For men shall be selfelovers, covetous, puffed up, proud, blasphemous, disobedient to their parents, ungratefull, wicked, without affection, incontinent, unmeeke, without benignity, betrayers, froward, lofty, rather lovers of sensuall pleasures, then of God, having truly a show of piety, but renouncing the vertue thereof,

thereof, and avoide thou these men. Even as the Prophet saith; *I have hated the congregation of the malicious, and with the wicked I will not sit.* And a little after, he uttereth that (which in our age we behold to encrease) saying: *Ever learning, and never attaining unto the knowledge of truth: For even as Iannes and Mambres resisted Moses, so doe these also withstand the truth: men corrupted in minde, reprobate against faith, but they shall prosper no further; for their folly shall be manifest unto all, as theirs likewise was.* And evidently doth he also declare how Priests in their office ought to behave themselves, writing thus  
to

*psal. 25.5.*

*2 Tim. 3. 7*

Tit. 2. 7.

to Titus, Shew thy selfe an example of good workes, in learning, in integrity, in gravity, having thy word sound without offence, that he who standeth on the adverse part, may be afraid, having no evil to speake of us. And moreover hee saith unto Timothy;

2 Tim. 2. 3.

Labour thou as a good Soldier of Christ Iesus, no man fighting in Gods quarrell intangleth himselfe in worldly busineses, that he may please him unto whom hee hath approved himselfe, for who so striveth in the lists for the mastery, receiveth not the crowne, unlesse he hath lawfully contended. This is undoubtedly his exhortation given to the good. Other matter also which the same

Epistles

Epistles contain, is a threatening advertisement unto the wicked (such as your selves, in the judgment of al understanding persons, appeare to be.) *If any one* (saith he) *teacheth otherwise, and doth not peaceably assent to the sound sayings of our Lord Iesus Christ, and that doctrine which is according unto piety, he is proud, having no knowledge, but languishing about questions, and contentions of words, out of the which doe springing arise, envies, debates blasphemies, evill suspicions, conflicts of men corrupted in minde, who are deprived of truth, esteeming commodity to be piety. But why in using these testimonies, here and there dispersed,*

1 Tim. 6. 3.

sed; are we any longer (as it were) tossed up and down in the silly boate of our simple understanding, on the waves of sundry interpretations? We have now therefore at the length thought it necessary, to have recourse even unto those lessons, which are worthily gathered out of almost all Texts of holy Scriptures, to the end they should not onely be rehearsed, but also be assenting and assisting unto the benediction, where with the hands of Priests, and others of inferiour sacred orders, are first consecrated, and that thereby they may continually be warned never by degenerating from their Priestly dignity,  
to



to digresse from the Com-  
mandements, which are  
faithfully contained in the  
same; so as it may be plaine  
and apparant unto all, that  
everlasting torments are re-  
served for them, that they  
are not Priests, or the ser-  
vants of God, who doe not  
with their uttermost power  
follow and fulfill these in-  
structions and precepts.  
Wherefore let us hearken  
what the Prince of the A-  
postles, Saint Peter, hath  
signified about this so  
weighty a matter saying:  
*Blessed be God, and the Father  
of our Lord Iesus Christ, who  
through his mercy hath rege-  
nerated us into the hope of e-  
ternall life, by the resurrecti-  
on of our Lord Iesus Christ  
from*

1 Pet. 1. 3.

from the dead, into an inheritance w<sup>ch</sup> can never corrupt, never wither, neither be defiled, conserved in heaven for yee, who are kept in the vertue of God; Why then doe ye fondly violate such an inheritance, which is not as an earthly one, transitory, but immortall and eternall? And somewhat afterwards; For which cause be ye girded in the loynes of your minde, sober, perfectly hoping in that grace which is offered ye in the revelation of Iesus Christ: Examine ye now the depths of your hearts, whether yee be sober and doe perfectly conserve the grace of Priesthood, which shall bee duely discussed and decided in the Revelation

1 Pet. 1. 13.

tion of our Lord. And againe he saith, *As children of the benediction, not configuring your selves to those former desires of your ignorance, but according unto him who hath called yee holy, be ye also holy in all conversation. For which cause it is written; Be ye holy because I am holy.* Which one of ye (I pray) hath with the burning desire of the whole minde, so pursued sanctitie, that he hath earnestly hastened, as much as in him lay, to fulfill the same? But let us behold what in the second lesson of the same Apostle is conteined, *My deereſt (ſaith he) ſanctifie your ſoules for the obedience of faith through the ſpirit*

1 Pet. 1. 4.

1 Pet. 1. 22.

1. Pet. 2. 1.

spirit in charitie, in brotherhood, loving one another out of a true heart perpetually, as borne againe not of corruptible seede, but of incorruptible, through the Word of God, living and remaining for ever. These are truly the Commandements of the Apostle; and read in the day of your ordination, to the end ye should inviolably observe the same, but they are not fulfilled by ye in discretion and judgement, nay not so much as duely considered or understood. And afterwards, Laying therefore aside all malice, & al deceit, & dissemblings, and envie, and detractions, as infants now newly borne, reasonable and without guile  
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covet ye milke, that ye may  
thereby grow to salvation,  
because our Lord is sweet. Re-  
count yee also in your  
minde, if these sayings  
which have sounded in  
your deafe eares, have not  
oftenlikewise bin troden by  
ye underfoote; And againe,  
*Ye truly are the chosen li-  
nage, the royall Priesthood,  
the holy nation, the people for  
adoption, that ye may declare  
his vertues, who hath called  
yee out of darkenesse into that  
his so mervolous light. But  
truly by yee are not onely  
the vertues of God not de-  
clared and made more glo-  
rious but also through your  
wicked examples are they  
(by such as have not perfect  
beleefe) despised. Ye have  
per-*

2 Pet. 2.9.

Act. 1. 15.

Act. 1. 18.

perchance at the same tim<sup>e</sup> likewise heard, what is read in the lesson of the *Acts*, on this wise; *Peter arising in the midst of the Disciples sayd; Yee men my brethren, it is expedient the Scripture be fulfilled, which the holy Ghost hath by the mouth of David foretold of Judas. And a little after, This man hath therefore purchased a field, of the reward of iniquitie. This have yee heard with a carelesse or rather blockish heart, as though the reading thereof had nothing at all appertained unto yourselves. What one of yee (I pray yee) doth not seeke the felde of the reward of iniquitie? For Judas robbed and pilled the purse,*

purse, and yee spoyle and waste the sacred gifts and treasures of the Church, together with the soules of her children. Hee went to the Iewes to make a Market of God, ye passe to the Tyrants, and their father the Devill that ye may despise Christ. He did set to sale the Saviour of the world for thirty pence, and yee even for one poore half-penny; what neede many words? The example of *Matthias* is apparently layd before yee for your confusion, who was chosen into his place, not by his owne proper will, but by the election of the holy Apostles, or rather the judgement of Christ, wher-  
at

at ye being blinded, doe not perceive how farre yee run astray from his merits, while yee fall wilfully and headlong, into the manners and affection of *Indas* the traytor. It is therefore manifest that he who wittingly from his heart, tearmeth ye Priests, is not himselfe truly a worthy Christian. And now I will assuredly speake what I thinke: This reprehension might have beene framed after a milder fashion, but what availeth it to touch onely with the hand, or dresse with a gentle oyntment, that wound which with impostumation or stinking corruption, groweth now in it selfe so horrible, as it requireth the  
fearing



searing iron, or the ordinary  
helpe of the fire, if happily  
by any meanes it may bee  
recured, the diseased in the  
meane while not seeking a  
medicine, and the Physiti-  
an much erring from a  
rightfull remedy? O yee  
enemies of God, and not  
Priests, O yee traders of  
wickednesse and not Bi-  
shops, O yee betrayers and  
not successours of the holy  
Apostles, O ye adversaries  
and not servants of Christ!  
Yee have certainly heard  
at the least, the sound of the  
words, which are in the se-  
cond lesson taken out of the  
Apostle Saint *Paul*, although  
ye have no way observed  
the admonitions and vertue  
of them, but even as sta-  
P tues

1 Tim. 3. 1.

1 Tim. 3. 1.

1 Tim. 3. 1.

tutes (that doe neither see nor heare) stood that day at the Altar, while both then and continually since he hath thundred in your eares saying; *Brethren it is a faithfull speech, and worthy of all acceptance.* Hee called it faithfull and worthy, but ye have despised it, as unfaithfull and unworthy. *If any man coveteth a Bishopricke, he desireth a good worke.* Ye doe mightily covet a Bishopricke in respect of avarice, but not upon occasion of spirituall commoditie, and for the good worke which is convenient for the place; ye want it. *It behooveth therefore such an one, to be voyde of all cause of reprehension.* At this saying

wo

we have more neede to shed teares than utter words; for it is as much as if the Apostle had sayd, He ought to be of all others most free from occasion of rebuke. *The husband of one wife*, which is likewise so contemned among us, as if that word had never proceeded from him; *Sober, Wise*, Yea which of ye hath once desired to have these vertues ingrafted in him, *Using hospitality*. For this, if perchance it hath beene found among ye, yet being neverthelesse rather done to purchase the favour of the people, then to accomplish the Commandement, it is of none availe, our Lord and Saviour saying

P 2      thus;

1 Tim. 3. 2.

1 Tim. 3. 2.

Ibidem.

Mat. 6. 2.

1 Tim. 3. 2.

Ibidem.

thus; *Verely I say unto yee, they have received their reward. Moreover, A man adorned, not given to wine; no fighter, but modest; not contentius, not covetous: O lamentable change! O horrible contempt of the heavenly Commandements! And doe ye not continually use the force of your words and actions, for the overthrowing or rather overwhelming of these, for whose defence and confirmation (if neede had required) yee ought to have suffered paines, yea and to have lost your very lives. But let us see what followeth; Well governing (saith he) his house, having his children subjected*

*subjected with all chastity.*

Imperfect therefore is the chastity of the Parents, if the children be not also indued with the same. But how shall it be, where neither the father, nor yet the sonne as depraved by the example of his evill parent, is found to be chaste? But

1 Tim. 3. 5.

*if any one knoweth not how to rule over his owne house, how shall hee imploy his care over the Church of God?*

These are the words, that with apparant effects, shold be made good and approved.

1 Tim. 3. 8.

*Deacons in like manner, that they should be chaste, not double tongued, not overgiven much to wine, not followers of filthy gaine, having the mystery of faith in*

a pure conscience, and let these also be first approved, and so let them administer, having no offence. And now trembling truly to make any longer stay on these matters, I can for a conclusion affirme one thing certainly, which is, that all these are changed into contrary actions, in so much that Clarkes, (which not without grieve of heart, I doe here confesse) are shamelesse and deceitfull in their speeches, given to drinking, covetous of filthy commodity, having faith (or to say more truly) unfaithfulnesse in an unpure conscience, ministering not upon probation of their good workes, but upon foreknowledge of their

their evill actions, and being thus defiled with innumerable offences, they are notwithstanding admitted unto the holy function, ye have likewise heard on the same day (wherin ye should with farre more right and reason have beene drawne to prison or punishment, then preferred unto Priesthood) when our Lord demanded whom his Disciples supposed him to be, how *Peter* answered; *Thou art Christ, the Sonne of the living God*, and our Lord in respect of such his confession, said unto him: *Blessed art thou Simon Bar-jonas, because flesh and blood hath not revealed unto thee, but my Father who is in Heaven. Pe-*

Mat. 16. 16

Mat. 16. 17.

Mat. 16. 18

Mat. 7. 26.

ter therefore instructed by God the Father, doth rightly confesse Christ; but ye being taught by the devill your father, doe with your lewd actions, wickedly deny our Saviour. It is said to the true Priest, *Thou art Peter, and upon this rocke will I build my Church:* But ye are resembled unto the foolish man, who hath builded his house upon the sand. And verily it is to be noted, that God joyneth not in workmanship with the unwise, when they build their house upon the deceitfull uncertainty of the sands, according unto that saying: *They have made Kings unto themselves, and not by me.* Semblably that (which followeth)



loweth) soundeth in like  
 sort, speaking thus: *And*  
*the Gates of hell* (whereby  
 the infernall sins are to be  
 understood) *shall not pre-*  
*vaile.* But of your fraile and  
 deadly frame, marke what  
 is pronounced? *The floods*  
*came, and the winds blew, &*  
*have mainely dashed upon*  
*that house and it fell, and*  
*great was the ruine thereof.*  
 To Peter and his successors  
 our Lord doth say: *And I*  
*will give unto thee the Keyes*  
*of the Kingdome of Heaven:*  
 But unto ye; *I know yee not,*  
*depart from me ye workers of*  
*iniquity,* that being separa-  
 ted with the goatēs of the  
 left hand, ye may together  
 with them, go into eternall  
 fire. It is also promised un-  
 to

Mat. 16. 17

Mat. 7. 25.

Mat. 21. 18

Mat. 16. 18.

He speaks  
not of the  
power and  
jurisdiction  
but of the  
decency  
and fitness  
since no  
Priest but  
may absolve  
another  
though in  
sinne him-  
self, neither  
can he ex-  
communi-  
cate him-  
selfe.

Prov. 5. 22.

to every good Priest; *What  
soever thou shalt loose upon  
earth, shall be likewise loosed  
in heaven: and whatsoever  
thou shalt binde upon earth,  
shall be in like sort bound in  
Heaven.* But how shall ye  
loose any thing, that it may  
be loosed also in Heaven,  
since your selves for your  
sins are severed from Hea-  
ven, and hampred in the  
bands of your owne hai-  
nous offences; As Solomon  
saith: *With the cords of his  
sins, every one is tyed.* And  
with what reason shall ye  
binde any thing on this  
earth, that above this world  
may be likewise bound, un-  
lesse it be your only selves,  
who intangled in your ini-  
quities, are so detained on  
this

this earth, as ye cannot ascend into Heaven, but without your conversion unto our Lord in this life, will fall downe into the miserable prison of hell? Neither yet let any Priest flatter himselfe upon the knowledge of the particular cleannenesse of his owne body, since their soules (over whom he hath government) shall in the day of Iudgement be required at his hands as the murtherer of them, if any through his ignorance, sloth, or fawning adulation have perished, because the stroke of death is not lesse terrible, that is given by a good man then which is inflicted by an evill person: Otherwise would

All. 20. 26.

would the Apostle never have said that which he left unto his successors, as a fatherly Legacy; *I am cleare and cleane from the blood of all: for I have not forborne to declare unto ye al the counsell of God.* Being therefore mightily drunken with the use and custome of sinnes, and extreamely overwhelmed with the waves, (as it were) of encreasing offences, seek ye now forthwith the uttermost endeavours of your mindes, (after this your shipwrake) that one borde of pennance, which is onely left, whereby ye may escape and swimme to the land of the living, that from yee may be turned away the wrath of our Lord, who

who saith : *I will not the death of a sinner : but that he may bee converted and live.*

Ezek. 33. 11

And the same Almighty God, of all consolation and mercy preserve his few good Pastors from all evill, and ( the common enemy being overcome ) make them free inhabitants of the heavenly City of *Ierusalem*, which is the congregation of all Saints, grant this, O Father, Sonne, and Holy Ghost, to whom be honor and glory, world without end, *Amen.*

FINIS.